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ART. I. *Ping Nan How Chuen, or an account of the Latter Pacification of the South, an historical work in six volumes.* From a Correspondent.

THE San Kwŏ Che was so generally admired, and the fame of the author stood so high in the estimation of his countrymen, that this mode of writing soon found many imitators. The present volumes are of this description, but far inferior to the model, yet still a monument of Chinese genius deserving the attention of foreigners. As the San Kwŏ treats of one of the remarkable periods of the Han dynasty, the Ping Nan embraces the epoch, between A. D. 1020 to 1050, when the Sung family, firmly seated upon the throne, was either engaged in wars with Tartars or endeavoring to extend the limits of the empire. The imperial generals, always victorious, had just obtained a complete triumph over the Sefan tribes to the west of Szechuen, and crowned with laurels were returning to the capital to enjoy the fruits of their valor, when their anticipated repose was again disturbed by the barbarian king of Cochinchina, Nungchekaou. Whenever the Chinese empire was in a flourishing state, its rulers have always endeavored to incorporate Tungking and the adjacent countries with their territory. But though the natives are a feeble race, compared with the Chinese and inferior to them in civilisation, they have resisted aggression with a great deal of spirit, and, although at times partially subdued, always thrown off the yoke, and lived under their own princes. In their struggles for independence, they were greatly assisted by their native jungles and a climate very destructive to the soldiery.

It has, therefore, always been their policy to allow the Chinese army to penetrate into the country, and when thinned by disease and starvation to cut the invaders off by piecemeals.

At this time Nungchekaou had gotten timely information about the march of the imperialists, and considering that it would now be his turn, he resolved as an intelligent general to anticipate the attack by becoming the aggressor. He therefore invaded Kwangse and the western parts of Kwangtung, and committed fearful ravages, whilst he dispatched a messenger with an insolent challenge to Jintsung, the then reigning emperor. The monarch was so enraged at this arrogance, that he ordered the envoy instantly to be put to death. At this critical juncture a faithful minister interfered; and, dissuading his sovereign from giving way to his passion, he immediately recommended Teih Tsing, the hero of the west, as the proper person to remove the disgrace of the prince.

This warrior, having suffered very much from fatigue, was just enjoying himself with his wife, when the imperial decree appointed him commander-in-chief. Ignorant of this event, this aged couple in a fine summer evening were amicably conversing together about the times of yore, when they beheld to their great astonishment a shooting star of the first magnitude falling down before them. The sagacious spouse immediately interpreted this as a very unlucky omen, and began to tremble for her husband. Soon afterwards the order arrived. Teih Tsing notwithstanding the earnest remonstrances of his wife, repaired to the capital, where he had an interview with the emperor. No less than 130,000 men were put under his command, and four heroes, who passed under the name of the four tigers, joyfully resorted to his standards. Onward marched this formidable army, not only certain of victory, but determined upon extirpating these vile barbarians; however, even the invincible hosts of the celestial empire can not always realize their wishes.

The barbarians had well entrenched themselves and kept possession of a strong fortress, awaiting with undaunted courage the enemy. Instead of storming this stronghold, Teih Tsing blockaded the place. There were heroes, who, daily issuing from the city challenged the Chinese warriors to single combat. In all these encounters the celestials proved victorious; and as often as a champion was stretched lifeless on the ground, the barbarians fled in great consternation.

Misfortunes of this nature greatly preyed upon the mind of their chief. He saw before him inevitable destruction, and having one day again attempted a sally, his soldiers were entirely routed, and

he himself scarcely escaped with his life. He was just pensively pacing the hall of his palace, when his daughter suddenly presented herself to her father, and assured him that she had it in her power to drive the besiegers away. Her father greatly enraged at the presumption of the girl, pushed her angrily away, and gave strict injunctions to his wife to confine her in the harem. But this loving mother could not treat her child harshly, and therefore questioned her upon what grounds she had ventured to make such an unwarranted assertion. The daughter then broke forth in an eloquent strain, stating that she was the offspring of a genii, and that whilst still a girl a fairy under the garb of a Taou priest had entrusted to her a book upon military tactics, by which she was enabled to raise armies as by magic and make herself and her whole host invisible at pleasure.

In reading the history of this maiden, who henceforth becomes the prime actor in this drama, we are strongly reminded of the three Laos princesses, who led an army against the British, when engaged in war with the Burmans. They also used spells to disperse the hostile invaders; and, when these proved of no avail against canister and grapeshot, bravely died on the field of battle. The Chinese have repeatedly been driven from Cochinchina by women, who pretended to be gifted with supernatural power, and whilst thus inspiring terror in their enemies, greatly increased the confidence of their own people. Would any one have expected to find a Maid of Orleans in the distant east!

Our heroine's name was Twanhungyuh. To prove to her mother that she had not spoken an untruth, she led her into a garden, drew forth a handkerchief, and whilst muttering some incantations with her head turned towards the sun, a red airy horse immediately made its appearance. The mother nearly fainted when she saw this fiery courser darting forth from the air; but what was her surprise, when Twanhungyuh, after having repeated some spells, and beaten upon a gourd, immediately produced three thousand horses with their riders, who marched forth out of this wonderful calabash, as if it had been their barracks. Suddenly the daughter with her enchanted train rose to the clouds, but hearing the cries of a tender mother, anxious for the safety of an only darling child, she returned to her fond embraces, and ordered the cavalry to reenter their quarters,—to wit, the gourd. The old woman immediately hastened to her husband, and related the wonderful things she had just witnessed. It was folly to gainsay where ocular proof had been given, and the sagacious warrior immediately resolved to turn this matter to his advantage. By

substituting soldiers, who required neither pay nor food in a city where victuals were very scarce even at this early period of the blockade, for men of flesh and blood who stood in need of both, he certainly rendered a great service to his king and liege lord. But there was still a greater advantage. In the repeated skirmishes his ranks had been considerable thinned, and as recruiting was quite out of question as long as the enemy closed all the avenues leading to the city, the chief considered it an admirable thing to have an army, which could never be injured by darts and sabres, and thus wanted no depot to fill up with the slain.

Having fully nominated the heroine generalissimo of the forces of the air, she set forth clad in shinning armor, in all the pride of beauty, and certainty of victory. A Chinese knight, the Bayard of the army, without fear or reproach, marched in front to meet her, and very ungallantly employed the most abusive epithets to vilify the maiden. She was by no means too delicate to retort, and both having wrought themselves up to a proper measure of wrath, the combat began. This brave man had never yet been beaten either in single combat or in a pitched battle, and was very indignant to fight the first time in his life against a woman. With a heavy lance he rode against the fair champion, but happily did not hit her, for she had agility enough, upon her spirited race horse, to avoid the thrust. Both armies drawn up in order of battle waited with breathless anxiety the issue of this conflict. But whilst the warrior was dealing out heavy blows which might have stretched a giant to the ground, Twanhung-yuh showed as much skill to parry them. All at once, however, she seemed to lose her presence of mind, and the knight had just uplifted a heavy club to stun her with one blow, as a butcher would do to an ox, when the maiden suddenly fled and was followed by her retinue. Now was the time for this doughty champion to exhibit his prowess, and spurring his horse into the midst of the flying enemy he was just about to grasp the virgin by her flying hair, when lo! she muttered her spells, and a red halo surrounded the knight; he became senseless, and the heroine immediately had him seized, fettered, and led in triumph into the city. He having slain many barbarians with his blade, and become the terror of these uncivilized beings, so that his very sight inspired panic to a whole army, his capture occasioned a general rejoicing amongst the good citizens. Well aware that he was an invaluable acquisition to any host which he led to battle, the chieftain at first endeavored to persuade him to transfer his allegiance to his captors. But the loyal soldier disclaimed against such treach-

ery in the strongest terms, and asked death as the only boon which he would receive from a barbarian hand. Incensed at this obstinacy, the chief ordered a grim executioner to do his work; instantly he was led into the market, the sword which was to sever his head from his body was unsheathed, when all at once our heroine interposed, and begged his life for the benefit of the common weal. The reasons for this act of clemency she very soon explained to her father most satisfactorily, so that he without much hesitation revoked the sentence of death. Whilst still quaking at the near approach of the king of terrors, the maiden took him in training, and by means of the nostrums furnished her by some Taou priests metamorphosed the warrior; and so entirely changed his mind, that he became forthwith one of the most devoted partisans of the barbarians, whom he had a few moments before loathed with his very soul. Thus transformed he was led by his charmer into the thickest of the battle, and wherever he showed himself he made dreadful havoc amongst the Chinese ranks. This attack was irresistible and the panic-struck soldiers fled back to the camp in utter consternation, and spread the humiliating news, that a giant in valor had slain their comrades. Scarcely had the tigers in human form, already mentioned above, of which this knight was originally one, heard of the imminent danger, when they galloped forth to encounter the monster. When recognizing him as their companion in arms, whom they had only yesterday given up as lost, their surprise was inexpressible. They called to him and with many entreaties besought him to return to the camp. But all these entreaties were unheeded, he continued to mow down the enemy as if the soldiers had been grass, and madly provoked a conflict with the three warriors. They could now no longer disguise their abhorrence of such infamous treason, and by their joint efforts finally made him prisoner and brought him into the camp. Under many reproaches which he bore in silence he was brought before his superior officers, who immediately decreed that he should die the death of a traitor. Teih Tsing was informed of this, and hastened to take the last view of this unfortunate prisoner. Having had for many years a knowledge of magical arts, and only lately received such direful proofs of their existence from the barbarian witch, he narrowly examined the culprit and soon discovered, that there was something strange in his appearance. Ha! thought he, here is some foul play; the man is no longer himself, and at the very moment set to disenchanting him. The knight thereupon suddenly awakened as from a trance, his actions during the two last days appeared as a dream, he

showed great contrition at his having fought against his countrymen, and swore to wipe off this stain in the blood of the deceitful barbarians. He was accordingly reprieved and faithfully kept his word.

Notwithstanding the aid of sorcery, the Chinese still invested the city. At this the chieftain grew very wrathy, and forced his daughter by dire threats to free the fortress from its besiegers. She accordingly entered into a new compact with the genii, and at a certain period removed by magic the Chinese, during a dreadful tempest, to an inaccessible station without any outlet. Surrounded by barren cliffs and impenetrable jungle, 150,000 men were here cooped up with a scanty supply of provisions, and in daily fear of being drowned by the mountain torrents, which inundate during the rainy season those valleys. Silent dispair took possession of the stoutest heart, an ignominous death stared all in the face; the terrible idea of soon becoming food for the prowling beasts of prey filled the minds with gloomy forebodings. In this emergency only two men were found who wished at the peril of their lives to carry these tidings to the sovereign, and ask aid for rescuing the army from this perilous situation. Armed with credentials from the commander-in-chief, they hastened through the mountain passes, and were, at this otherwise impracticable attempt, kindly assisted by some friendly genii who inhabited these regions. They however forgot an exhortation given them by one of the genii, to beware of intoxication on their road, and this had nearly proved their ruin.

Arriving in a city where an hereditary enemy of Teih Tsing was chief magistrate, they were persuaded to pass a night there in order to rest from their fatigues. He plied them with liquor till late in the night, and having gotten from them all the information he desired, he made them dead drunk, put them in irons, took away the dispatches, and immediately sent two faithful messengers to a friend of his, who was high in office at the capital, to lay the whole matter before the emperor. As he was as incredulous as ourselves, that the misfortunes which had happened to the army were the mere effect of magic, he insisted upon the summary punishment of Teih Tsing and his whole race, to atone for the blunders by which the lives of so many had been put in jeopardy. Rejoicing at thus satiating his revenge, he anxiously looked for a decree from the emperor to this effect. But his wicked designs were not realized, his dispatches were intercepted by an intimate friend of Teih Tsing, and the officer to whom they had been addressed, was immediately thrown in prison. The news of this discovery very soon reached the author of the plot,

and he immediately ordered the execution of the two officers whom he had hitherto kept in chains. The order for his seizure arrived however at the same instant, and the lives of two innocent beings were thus happily spared. But this malicious officer had in the meanwhile made his escape, and deserted to the king of Cochinchina. That monarch received him at first with great suspicion, but perceiving his shrewdness and inveterate enmity against the country which gave him birth, he was employed in several important offices, and effectually aided in the destruction of the invading forces.

When the emperor heard of these unforeseen reverses, he immediately called a council of state, and after long debates it was the unanimous opinion of all present, that a considerable reinforcement under the command of a brave general ought to be sent forthwith. Since however the crafty barbarians, to whom lying is a second nature, had hitherto proved victorious by means of sorcery, some old women, alias witches, were added to the army, in order to meet magic with magic. Thus respectably furnished, and following their wrinkled and hoary leaders, who were urging them to victory with the distaff, the army reached the southern frontiers.

Two lads of Teih Tsing had early heard of the disaster, which had befallen their father. With the impetuosity of youth they demanded of their mother to allow them to join the army and die with their parent. This the affectionate mother flatly refused, but they finally succeeded by stratagem to leave their homes, and hastening arrived just in time to render themselves conspicuous by joining in the ranks of the new forces. These had very deliberately invested the fortress before which their predecessors had been foiled, leaving them at the same time to starve or die of jungle fever. Twanhungyuh was a full match for the three old women in the Chinese camp, and defeated with the greatest ease their magical arts. It was very probable, that the army would share the same fate as the preceding one, and dark forebodings disquieted the slumbers of the general, when an unforeseen happy circumstance turned the fortunes of war.

Our heroine as customary fought at the head of her ghostly horsemen, when she met one of Teih Tsing's sons in mortal combat. He was a youth of singular beauty, which was enhanced by the elegant armor he wore, and heightened by his reckless valor. Yet all this availed nothing against the tricks of his fair antagonist: he was fairly unhorsed and just upon the point of receiving his death stroke. So much manly beauty however touched even the heart of a virago like Twanhungyuh: she lingered for some moments at the fine features,

which very soon would be closed in death. Pity, no stranger to her bosom, got the mastery over her enmity, which was soon converted into love, and this untutored child of nature not accustomed to hide her feelings, suddenly exclaimed: 'I grant you your life, if you will marry me.' To this the youth of course gave a feigned assent, but so soon as he had disentangled himself from her hands, he upbraided the barefaced virgin with her effrontery. Having compromised herself too much to retreat safely with honor, she at once engaged to liberate the whole army with his father, as the price of enjoying the privilege of being his spouse. To this proposal he readily agreed, and took an oath to this effect, whilst he at the same time resolved in his heart to break it at the realiest convenience.

From henceforth Twanhungyuh, the dauntless champion of the liberties of her country, became a traitoress to her nation in the fullest sense of the word. The amazon was changed into a doating woman, with all the energy of her mind and body converging in one desire, that of rendering herself agreeable to her lover, and promoting his interest at any risk and sacrifice.

Thus the starving army was delivered from instant death by her magic, and Teih Tsing rejoiced to embrace a son who had proved his deliverer. But this service was not yet sufficient to make her worthy of the youth, he demanded from her to deliver her father and the whole fortress into the hands of the enemy. Even to this the unnatural daughter agreed. She led forth her unsuspecting parent, and then tried to persuade him to surrender to the celestial empire, when he certainly would be treated with great mercy, the great emperor always showing compassion towards distant foreigners. Moved by her tears, and deprived of the coöperation of his daughter, he wished to yield, when he was met by the second of Teih Tsing's sons, who slew the chieftain in cold blood. This was deliberate murder, for he had been assured that the 'barbarian eye' was on his way to give himself up to the Chinese and came even unarmed, but the haughty soldier thought that it was not right to keep faith with these savages. To the honor however of Teih Tsing it ought to be stated, that he detested this act of his son, and would have stabbed him, if he had not been hindred from doing so, during the first ebullition of his rage. Crime followed upon crime. Scarcely was the gore of her father dried, when the traitoress engaged in fresh treason against those who still remained faithful towards the king of Cochinchina. She dextrously delivered them into the hands of the enemies, who killed them without mercy.

The king of Cochinchina was finally roused from his slumber, and seeing the defenders of his frontier routed, soon engaged priests of Taou and of Budha to chase the enemy from his territory. These worthies being in league with some elfs and goblins executed the task in a very masterly manner, destroying a great many Chinese by pestilential vapors and other devices. Twanhungyuh however appearing as their antagonist, they could play no more pranks, and were finally slain by the exasperated soldiery. Then it was that the marriage of the worthless virago, cemented by so much blood, was finally celebrated, notwithstanding the lasting stigma with which such an union must always be branded.

The whole Chinese force afterwards penetrated into Tungking and laid waste the country. Amongst the slain was also the king; but the renegado officer, his principal adviser, was taken alive and carried in triumph to the capital. It was then that Teih Tsing reported the extirpation of the barbarians of the south, with as much truth as is found in the reports of the repeated slaughter of all the Meaoutsze, with which the Chinese annals are filled. Great were the rewards destributed amongst the victorious soldiers, and of which the amazon also got a large share. But we will not dwell upon this subject, and conclude the present article with one or two general remarks.

This work very much resembles the romances of the middle ages, with this difference, however, that the Chinese author means to tell sober truth. The facts are historical, and told in the manner in which that age viewed them. Superstition seems to have been at the acme of its power, and it is very natural that an unsuccessful general availed himself of the common belief, to cover his faults. Priestcraft was in its vigor, and the barbarians no doubt sincerely believed these unhallowed mountebanks, whilst they perceived how successful they had proved against their enemies. Thus all parties united in upholding a senseless maze of error, and what was first the offspring of fantasy became finally a popular creed.

It is our wish to review Chinese literature in all its forms and bearings, with all the inpartiality which we can command. We therefore offer this as another specimen of the various modes of writing which Chinese authors have adopted in order to transmit their names to posterity. In one of the next numbers we hope to give another specimen, leaving it to the reader to judge for himself in what class the Chinese ought to be placed as a literary people.

Art. II. *Sketch of Spanish Colonial History in Eastern Asia; government of Labezares, Sande, Ronquillo, &c.; from* A. D. 1573 *to* 1594. Continued from vol. vi, No. 6. By C. R.

On the death of Legaspi, the government of the infant colony of the Phillipines, devolved on Don Guido de Labezares, who pursued the course marked out by his distinguished predecessor, with equal prudence, if with less ability. He was a Biscayan, an old man, who had been in his younger days a companion of the unfortunate Villalobos. His earliest public measures were, to despatch expeditions to the provinces, northward and southward, which resulted in extending the limits and the influence of the colony.

A storm was however gathering over the Spanish settlements on Luzon, which came near to overwhelming them in total ruin. The period we have been tracing was remarkable for the extent and boldness with which the Japanese and Chinese corsairs pushed their piratical enterprises. The government of the former country had been for a long time in great confusion, and the latter already showed some signs of the weakness which marked the downfall of the Ming dynasty. A check had, however, just been given to piracy on the Chinese coasts, not, it would appear, by any aid obtained from the Portuguese, but by the judicious employment of money, a weapon with whose edge the employers were no doubt experimentally acquainted. One of the great piratical leaders of the time — called in our authorities Limaon — was less submissive or more ambitious, and turned his eyes towards the Philippines, as a good mark for schemes of plunder or conquest. His fleet consisted of seventy junks of the largest size, carrying more than 2000 fighting men, commanded by a daring Japanese lieutenant.

De Goyti, the military commandant at Manila was confined by illness when the fleet of Limaon entered the bay, and a detachment of 600 men, headed by their Japanese leader, rushed on the unprepared Spaniards. The light bamboo houses of which the town was then built — as its suburbs still are — were soon in a blaze, and the unfortunate De Goyti with many of his men perished, in the onset of the conflagration. The governor however rallied the inhabitants, and attacking the Chinese in their turn, drove them to their shipping. This repulse did not quash the hopes of Limaon, who invested the place a second time, on the 2d of December. Happily, Salcedo — the

ablest of the Spanish officers — who had been absent on a northern expedition, returned with his party the night before, and the troops and citizens, encouraged by the reunion, attacked the Chinese so gallantly, that they were again compelled to fly to their vessels. The piety of the Spaniards would not allow them to assume the honor of this spirited repulse. They rather ascribed it to the potent assistance of St. Andrew, on whose day the deliverance was effected. A public procession, with the usual holiday accompaniments, was appointed, and an annual solemnization of the same decreed, that so signal an interposition might never be forgotten.*

Disheartened by the loss of so many of his men, including his Japanese lieutenant, Limaon, withdrew to the province of Pangasinan on the gulf of Lingayen and there renewed his attempts at territorial occupation; enforcing his demands on the submission of the natives, by a declaration that he had destroyed Manila. When this news reached Labezares, he detached the valiant Salcedo, by sea, to intercept and chastise the pirate. Limaon found himself blockaded in a little estuary, but eluding the vigilance of Salcedo, he escaped, by cutting a new or deepening an old and unguarded channel. Satisfied however with his Spanish antagonists, he never returned to molest the Philippines.

Manila now rose again from its ashes, under the labors of Labezares and his associates, and soon recovered its former influence over the surrounding country. Two of the most intelligent of its clergy were also sent on a mission to the governor of Fuhkeen, with a message, of which Limaon and his expulsion was in part the burden.

After an administration, *ad interim*, of three years, Labezares was relieved in his government, by the arrival of Don Francisco Sande — an Oidor of the Royal Audiencia of Mexico — duly appointed to succeed him. Soon after his arrival, the settlement suffered the loss of the ship Espirito Santo, with her crew and cargo, in the Straits of St. Bernardino.

In the October following (1575), the two envoys sent to Fuhkeën by Labezares, returned in a Chinese vessel, accompanied by an officer, authorized to accept the propositions of the Manila government, and to frame articles of commerce. Unhappily the new incumbent did not enter into the views of his predecessor, and the Chinese envoy

* The 'San Andres' day has been continued down to the present time though many who mingle in its festivities, particularly among the strangers who share in the dance at the 'palacio,' may have forgotten, or never known, the brave deliverance commemorated

disgusted by the want of attention to himself, or disappointed at receiving fair words only where he had expected Mexican silver, broke off negotiations and returned to his own country. The P. Martin de Rada and another friar determined to return with him, and thus exposed themselves to a vile trick from the vindictive Chinese. After getting clear of Manila and reaching a wild part of the coast near Cape Bolinao, their servants were cruelly beaten, and the padres themselves put on shore, stripped naked, and flogged severely.

Sande did not however neglect the domestic interests of his colony. We find him soon after sending a new expedition to the southward into Camarines, and founding a provincial capital (cabezera), calling it Nueva Caceres, after his native city. He had the misforture to lose one of his best supporters, in 1576, in the death of the gallant and successful Juan de Salcedo.

The following year, the first Franciscan missionaries reached the islands; the zeal of a lay brother — Antonio de San Gregorio — having moved the Order to send them. This humble individual, in the solitude of his convent at Lima, first conceived the design of a mission to New Guinea, and the then recently discovered Solomon's islands. He had already gone from his cell to Madrid and Rome; procured the sanction of the pope; enlisted seventeen individuals as his associates; when a royal order changed the destination of the mission to the Philippines. The new missionaries landed at Manila, the 24th June, and excited much admiration by their poor garb and pure spirit; the governor extending to them his distinguished protection, and their Augustine brethren giving them a hospitable welcome, until the liberality of the citizens provided for them a church and a convent.

The remissness of Sande in failing to cultivate a communication with the Chinese, drew on him the censure of his superiors in Mexico, as it had done that of the Manila residents. To recover from this imputation, he took advantage of a singular runaway expedition of two friars, who had been provided with a vessel, &c., by government, to go and introduce their missions into the northern parts of the island. These zealous rather than scrupulous men, after leaving Manila, betook themselves to Canton, where the expenses of their residence and of their negotiations with the local officers, quite ate up their vessel and everything on board her. They were then compelled to retire to Macao, where one of them succeeded in giving existence to a Franciscan mission, but getting into difficulties with the

authorities, he was obliged to reembark, and was afterward drowned on the voyage, near the coast of Cochinchina. His companion returned to Manila, and frankly told the whole story of the truant expedition to the governor. The account reached him, just at the moment when he was most anxious to demonstrate his interest in an intercourse with China, and the friar and his associates got rewards and compliments, when they were expecting what they had merited — a severe censure.

The fame of the Spanish power had now spread among the islands, and a Bornean prince — named Maleala — whose younger brother had shut him out from the succession, came in 1579, to seek succor, offering to hold his possessions as a fief of Spain and Portugal. This was too good an opportunity to be lost, and 30 vessels with a strong force, were fitted out to restore Maleala. Sande commanded in person, and was successful in placing his espoused in possession of his lost dominions. He returned safely, with some booty taken from the deposed prince; but soon after his departure from Borneo, Maleala was again driven out by his brother, who had meantime secured assistance from the Portuguese at the Moluccas.

Sande on his way home, detached Figueroa to Mindanao and the Súlú islands, the natives of which were equally ready to avouch themselves vassals of Spain while he was present, and to forget their fealty on his departure.

The same year Don Gonzalo Ronquillo de Penalosa, alguazil mayor of Mexico, being in Spain, entered into an engagement with the king to transport 600 men to the Philippines, to reduce and people them, in consideration of the life-government being vested in him. After losing one ship on the bar of San Lucar, Ronquillo at length embarked and arrived at Manila, via Panama, in 1580. Soon after his arrival he took up again the part of Maleala, and a second restoration of the fugitive was effected by his lieutenant Gabriel de Rivera. The new governor exerted himself further to tranquilise some disturbed districts and to put an end to the depredations of the Malay pirates. He next projected an expedition to Cagayan, the province which occupies the northern and northeastern part of Luzon. De Carrion, who commanded the detachment, found the port at the mouth of the river of Cagayan — an important stream, which penetrates far south into the interior of the island — occupied by a Japanese corsair, who was bent, it appeared, on a permanent occupation of the country. De Carrion, not daring to attack him, landed and threw up an intrenchment. His defenses were hardly completed,

when the Japanese rushed upon them, but the Spanish cannon were so well served and did so much execution, that after successive charges, the corsair retired to his ships, and soon after quitted the country. The Spaniards were thus left without a foreign rival in Cagayan and proceeded to secure their possession, but it was not until a later day that this region became a settled province of the colony.

Ronquillo, was fully sensible of the great advantages Manila would derive from a more certain and frequent communication with Mexico. To advance this end, he made another effort to open a southern passage; but the ship he despatched, after clearing New Guinea, was stopped by the same adverse winds, which had frustrated the expeditions of Saavedra and Villalobos. This seems to have been the last of the attempts after a southern route to Mexico; the naos, or galleons, henceforth pursuing the northern, starting in July or August, and, whenever baffled in getting beyond the Marianne islands, returning to Manila and waiting for the following season.*

The year after Ronquillo assumed the government (1581), was marked by the arrival of the first bishop of Manila, Fr. Domingo de Salazar, a Dominican, who brought with him a further supply of ecclesiastics, including two Jesuits. He was unhappily soon involved in disputes as to the extent of his official rights and privileges. Instead of dwelling on these altercations, we will only notice one decision, recorded as having been taken this year, and much more honorable to its authors—that of studyimg and cultivating the native dialects, as means of imparting instruction. At this early period, it is further remarked, that the Fr. Juan de Placencia had translated the prayers and catechism into Tagalo—the dialect spoken around Manila—and prepared a grammar and vocabulary.

The intelligence now reached Manila of the union of the crowns of Spain and Portugal, and the governor despatched the Jesuit Fr. Alonzo Sanchez to inform the authorities of Macao, and to receive their oath of allegiance to Philip II. P. Sanchez reached Macao in May 1582, and after spending some time in preparing the minds of the citizens for the change, he succeeded in securing their quiet submission. It is added that no public rejoicings or demonstrations

* It should be mentioned that as early as 1573, an English pilot, Philip Tonson (Thomson), a resident at Manila, had taken a ship, owned by merchants of the place, to San Blas by the southern route; ascending as high as 38° or 39° S. latitude, and discovering, on the way, several islands. The viceroy of Mexico and the king of Spain complimented the navigator on his successful voyage, but he did not live long enough to follow up his discoveries, or to enjoy the rank and pay conferred on him. Those who came after him, seem to have wanted the skill and hardihood, to profit by the experience he had gathered.

of loyalty took place on this occasion, 'because they were in a strange country,' and were afraid of awakening suspicion on the part of the Chinese. The object of this mission happily accomplished, P Sanchez sought to return to Manila. His own vessel being embargoed, he took passage via Japan, but was wrecked on the coast of Formosa. Returned once more to Macao, he was so fortunate as to find a conveyance to the Philippines, where he was received with great distinction by the governor and his fellow citizens.

The difficulties the P. Sanchez met with in getting back from his mission are among the very many evidences, in the accounts of this period, of the miserable state of communications between the ports of Eastern Asia. The following year, we meet with another. The nao of that season (1583) put in to Macao, on account of some mutinous conduct in her crew, and the factor was obliged to come over from Manila to recover the vessel and give her a new despatch for Acapulco. This done, he reembarked, but meeting with bad weather, was driven out of his course and brought up at Malacca! It was late the next year, before he got back to Manila.

The life-government, for which Ronquillo had bargained, proved but a short possession. After three years of weak health, he died: and great preparations were made to give him honorable burial. On the ninth day, a funeral ceremony was celebrated, in the church of the Augustines, in the midst of which, the decorations of the church took fire, and all attempts to arrest the flames were ineffectual. The church itself, the palace, cathedral, and half the city, became the funeral pyre of the deceased Ronquillo.

His relative and successor *ad interim*, Don Diego Ronquillo, was compelled to give his first attention to the rebuilding of the half ruined city. Before this was accomplished, Don Santiago de Vera arrived, as president of the newly constituted 'Royal Audiencia,' and finding Ronquillo dead, assumed the governorship. By his direction, aid was sent to the Tidoreans, and a stone-fortification — planned by P. Sedeno — was erected for the first time at Manila, and planted with cannon cast by a native Indian.

It was now thought desirable that the state of the colony — its commercial and political condition, its religious disquietudes, &c., — should be brought before the king and cortes; and P Alonzo de Sanchez, who had acquired reputation by his mission to Macao, was unanimously deputed to perform this office. He left Manila in June 1586, and arrived at Seville in September 1587. His reports of the progress of the Philippine mission were received with much interest,

at a time when it was warmly debated in the Spanish universities, whether the Evangelisation of the Indians in the colonies ought to be conducted on the apostolic model — without staff or scrip — or with the aid of modern and carnal weapons. One singular argument of the day for assigning to the missionary a military escort, seems to have been drawn from the parable of the supper in Luke XIV.; the inference from which was — that it was proper to proceed by invitation with the great, but lawful to use force with the common people!

In the political circles, the accounts and propositions of P. Sanchez were also received with great interest. After a close investigation and discussion, it was resolved that the colony should be strenuously supported. As it happened, the P. Sanchez repaired to the Escurial, to receive the king's commands, on the day when the tidings came of the destruction of the armada, which had been commissioned to humble the pride of Elizabeth. Notwithstanding this disastrous news, Philip gave audience to the padre, examined his statements, and evinced his interest in them, by increasing the proposed allowance for royal charity in the islands.

The long and minute regulations which were soon after drawn up and approved by his majesty evinced the same sincere desire, that the laws and their administration should be just and pure, both toward the Spanish residents and the native population. One provision may be mentioned, as singularly honorable to a monarch of that day, viz., that the natives previously enslaved should be set at liberty, and that the Indians themselves should not be suffered to prolong the miserable practice of reducing one another to bondage.

Among the affairs entrusted to P. Sanchez one of the most important was,— the acquisition of a proper governor for the colony, its great distance making it so dependent on him for its prosperity. The qualifications insisted on by the friar, were so many and so singular, that we are fain to join, though at a late day, in the smile with which they are said to have been received by one of the principal ministers of Philip II. Beside the usual fitnesses,— he was to be neither a youth nor an old man — unmarried and without children — neither in debt nor a creditor — neither avaricious nor profuse — of great courage and tried prudence — a frank and humane cavalier — and above all, a pattern of piety.

Such a person — despite the smile of the worthy minister — the P. Sanchez found or thought he had found, in Don Gomes Perez das Marinas, a Gallician knight — who after the proper representations, was accordingly appointed to the governorship. These arrangements

took up the interval to 1589, when the P. Sanchez went to Rome, intending to return and join the suite of the new governor, before he should embark for the colony. His first audience was with Sixtus V., but, that pope dying soon after, it was not till the accession of Gregory XIV, that he obtained the desired briefs, bulls, &c. It was then that the treasured merits of the holy see were poured forth in so singular a profusion of indulgences, that nothing but utter neglect or wilfulness could any more detain the souls of the fortunate Filipinos long in purgatory. He obtained for his own order, that of the Jesuits, the erection of their house at Manila into a college, and when he came to give his advice as to the sending further missionaries, he recommended, that they should be young in years to fit them for the acquisition of languages, but old in prudence and the control of the passions; humble, laborious, willing to confine themselves to the Philippines, without wandering to China, Japan, &c.; and ready to forswear all return to Europe. Detained himself at Rome, and afterwards in Spain, for the settlement of difficulties in the Jesuit Order, Sanchez could not accompany Das Marinas to his government. Nor did he ever fulfil his intention to follow, death overtaking him shortly after at Alcala.

Meanwhile, De Vera continued to preside very satisfactorily over the affairs of the colony. Some severe losses fell however on Manila, in the capture of one rich nao, by an English privateer, and in the destruction of two large ships by a tempest, when about to sail for Acapulco.

In September 1590, Dos Marinas, with his son and some Jesuit friars, sailed from San Lucas and arrived safely at Manila, via Mexico. His arrival made an important change in the administration of the colonial affairs, the audiencia, which had a considerable share of power, being removed entirely. This alteration was made, on the representation, that so remote and tender a settlement needed to be presided over by a military person, rather than a judicial body. The fortifications of Manila were now strengthened, and a solid stone wall was built around the city. A regiment, 400 strong was raised, barracks built, and the citizens relieved from billets and guard duty. Provision was also made for the daughters of soldiers, by founding a college for them; the cathedral was restored, and a public market opened. The provinces shared the care of the governor, and his best efforts were made to equip more vessels, in order to keep up a better communication with Mexico.

The long and miserable contest which had gone on between the

Spaniards and Portuguese for the trade in spices, the one party leaguing with the rájá of Ternate and the other with Tidore, ceased in a great measure, with the union of 1580. But a new enemy was entering the field, and we now (1591) hear of the Dutch in the Banda sea, and of their stirring up the Ternateans, &c., to expel the Portuguese. Goa being so far off, an appeal was made to Manila, and Das Marinas prepared to render the required assistance. The armament collected on this occasion consisted of 1000 Spanish and 400 native troops, with 400 Chinese oarsmen, embarked on board of 100 vessels of all sizes. After receiving at Manila the formal homage of the rájá of Siao (?), Das Marinas set out from Cavite, Oct. 16th 1593, with two or three galleys, to join the armament at Zebu. He was not destined to proceed far on this unfortunate expedition. The Chinese boatmen, fatigued by pulling against adverse winds, and excited by the sight of the military chest, rose at night (Oct. 25th) on the careless guard, and of eighty who composed the governor's suite, but eighteen escaped. Thus perished the able and active Das Marinas, at the outset of an expedition which his discretion would probably have made the instrument of extending, very considerably, the Spanish power in the Eastern Archipelago. The successful Chinese made sail for their own country, but being driven by gales to the Cochinchinese coast, they fell into the hands of the government, which stripped them of the whole of their ill-gotten plunder.

The news of this fatal event was carried to Manila by a survivor, and thence transmitted to Don Luis Perez das Marinas, the son of the deceased governor,—who was waiting in command of the armament, at Zebu. The loss of the military chest, and the exposed state of the capital in the event of further misfortunes, induced Don Luis to give up the enterprise and return to Manila, where he assumed the chief authority, as his father's successor.

For some years previous to the period we have now reached, Manila had been frequented by an annually increasing number of Chinese and Japanese.* A separate quarter had been alloted to each of these nations; the former being committed to the care of the Dominican fathers, and the latter to the Franciscans. Among the Japanese who had visited Manila, as early as 1591, was the well-known Faranda—a clever, ambitious man—whose intrigues afterwards gave

* Some time before, Xavier had pronounced the Japanese the finest of the Asiatic races. He described them as acute, clearheaded, frank, docile, mild of countenance; but robust, daring, intrepid: in short, the Castillian writers add—*the Spaniards of the east.*

much trouble to the colonial government. This shrewd native saw the weakness of the colony, and, on his first return to Japan, gave information to his master, the celebrated Taiko Sama, one of the most remarkable individuals who have ever raised themselves from a low origin to an imperial elevation. It was chiefly by means of this Faranda, that Taiko became intimately acquainted with the Spanish character,—'their extensive acquisitions and glorious victories' in America—as well as with their establishment in Luzon, so near the Japanese islands.* The far-sighted despot adopted the views of his informant, and dispatched him to Manila with a letter demanding the submission of the Spanish authorities, on pain of immediate invasion. 'Acknowledge yourselves my vassals—come without delay to pay me homage—or I will destroy you utterly. These commands I dictate—said the emperor—that they may serve you as a memorial and that you may communicate them to the king of Spain and Portugal. Those who offend me cannot escape, but those who obey sleep in quiet.'

This letter was delivered at Manila, before the close of the government of the elder Das Marinas. In view of the emergency, the Jesuits, whose connections were with Macao and the Portuguese, advised the return of evasive answers only. But the citizens of Manila, confined to a trade with Mexico, were impatient to share with those of Macao in the enormous profits of the traffic with Japan, and insisted on an embassy, in the hope of satisfying Taico with some compliments and presents, and then obtaining a commercial treaty. The governor yielded to this common wish, and notwithstanding the Jesuits pleaded their exclusive right to go to Japan, the P. Juan Cobo was appointed envoy. He sailed from Manila in June 1592, and, on his arrival in Japan, was presented to Taiko at Nangoya. At this interview, and in the negotiations which followed, Faranda acted as interpreter, and his versions, whatever they were, seem to have given satisfaction to the emperor. The Jesuits maintained that Faranda made the envoy do little less than offer the homage of the governor; but on this point, it is not for us to attempt to decide between their statements and the opposite ones of the Franciscan fathers. The P. Cobo was himself well-received, and obtained permission for missionaries to go

* That the Asiatic sovereigns of the 16th and 17th centuries were minutely informed of the vast usurpations of European states, and of the excesses that marked them both in Asia and America, is one of those important facts, which we should not suffer to be chased from our memories. It explains the origin, and, we may add, points the way to the removal, of the existing systems of oriental restriction and exclusion.

to Japan from Manila, as well as some commercial privileges. Anxious to report his success, he embarked for Manila, in a Japanese vessel, at a stormy season, and was never more heard of. The junk in which he sailed was supposed to have been wrecked on Formosa. The tidings of his mission and its results were brought to Manila by Faranda, who left Japan some six months after. So pleased were the authorities with these reports, or so much afraid of a rupture with Japan and a hostile instead of a mercantile intercourse, that they received the Japanese as an ambassador, though he could account for his lack of credentials, only by asserting that they were lost with the P. Cobo.

The apprehensions of the merchants lest the trade with Japan should slip from their hands, and the anxiety of the governor lest the squadrons of Taiko should visit his weak capital, concurred to support this dissimulation with Faranda. The adventurer's object was, to keep up his credit with Taiko; and the governor's was, to amuse that monarch without departing from his allegiance or risking Manila. To prolong negotiations and keep a path open to a freer intercourse, a second embassy was thought necessary. The choice of the governor fell upon the Franciscan padre Pedro Bautista, whose appointment was strenuously opposed by the Jesuits; they alleging very truly, that both the king and the pope had conferred on them the sole right of entrance into the Japanese dominions. The authority of the governor to send envoys where he deemed them necessary was pleaded against these pretensions, and besides, maps were produced, to show that the Japanese islands fell on the Spanish side of the famous papal line, and were therefore properly under the care of Spain and the Philippine authorities. The election of P. Bautista once made, and confirmed by the Manila fathers, the Jesuit convent furnished him with letters, and whatever might tend to improve the chances of his mission. Power was given him to furnish safe-conducts to Japanese vessels, and to conclude articles of intercourse, saving only the allegiance due to Philip II. Presents were prepared, including a Spanish horse richly caparisoned, and Bautista embarked in March 1593, followed by three ecclesiastics in a second vessel with Faranda. They all arrived safely at Firando, where the ambassador, as such, was received with respect, though a persecution was at that time going on against the Christians in the province. Arriving in August at Nangoya, he had a public audience, at which Taiko, in a haughty speech, told of his conquests, and demanded the full submission of the Philippine governor. The replies made to this angry welcome calmed

the arrogant Taiko, though his altered manner is somewhat differently accounted for by the annalists of the rival monastic orders. Whether it is to be ascribed to the courageous frankness with which the envoy, by his interpreter, declared, that he came to treat of intercourse and not to render homage,—or to the softened expressions on this head which actually reached the ears of majesty,—we must leave, as we find it, an open question. At the dinner which followed, the emperor conversed familiarly with the envoy, *inquiring particularly of the power of the king Spain, the extent of his dominions, &c.*

The result of these conferences was a perpetual treaty, offensive and defensive, with the emperor, who engaged that Manila should be permitted to supply itself with such articles from Japan as its commerce required, at moderate prices. For the better protection of the Spanish commerce from Japanese corsairs, it was also agreed, that vessels visiting Manila should carry a pass, to be confronted with one kept by the governor. The emperor was also pleased to permit the ecclesiatics to remain, to assign the envoy a house at Miako, and to prepare letters for the king of Spain and the governor of Manila. These letters confirming the arrangements made with the envoy, were dispatched by the ship in which he had come, in March 1591, and consequently came into the hands of the younger Das Marinas, after the expedition to the southward had been relinquished.

ART. III. *The Second Annual Report of the Morrison Education Society:* read 3rd October, 1838.

The Second Annual Meeting of the Society, adjourned from Wednesday the 27th of September, was held in the rooms of the General Chamber of Commerce, on Wednesday, the 3d of Oct. 1838, at 11 A. M. Present; Messrs. L. Dent, Green, Lindsay, Innes, A. Matheson, Dinshaw Furdoonjee, Moller, J. R. Robertson, Wetmore, Slade, Wilhams, Fessenden, Bridgman, and Morrison. The chair was taken by Lancelot Dent, esq., as President, by whom the nature of the Society's operations during the past year, and of its expectations for the future, were briefly stated.

The President concluded his remarks by inviting attention to the Report of the Trustees, which was then read by Mr. Bridgman, the Corresponding Secretary.

REPORT.

WHEN in European countries a new institution for giving instruction to youth is to be reared up, and a body of men has been selected

and charged with the execution of such a trust, only a few weeks need elapse before teachers and books with all necessary apparatus are collected, and the process of education commenced. In such case, the object is near; it is at home; and it readily engages the sympathies and secures the patronage of the wise and the wealthy. The evils of ignorance to be removed affect friends, neighbors, and fellow-countrymen; and they who will bestow something of their time or their property, or both, for the instruction of the poor, or who will even plead their cause before the public, are cheered by thousands of voices, and greeted as friends and benefactors by multitudes around them. Very different is the state of circumstances in China: no teachers, no books, no apparatus, are at hand here; or perhaps none can anywhere else be found, ready fitted for employment. Although tens of thousands of children are wholly without education, but few among them all yet seek for instruction at our hands, and even for those few nothing adequate is provided.

In the sequel of this report, it will be seen that very little of the preparatory work for carrying on a good course of education has been done, and that a hundredfold greater influence needs to be enlisted. The principal difficulties — or rather defects — which now prevent the prosecution of the work at which this society aims, are these: want of teachers; want of good elementary books; want of well-concerted plans for giving instruction.

The importance of having good teachers must be adverted to and dwelt upon, and the subject repeated again and again, until it be better understood, and this first of all desiderata be supplied. Ultimately there must be native teachers, fully informed in what regards their own language and institutions, acquainted with the great principles of science, and familiar with modern improvements. It were worth all the labors this society can ever bestow, to educate a few solitary individuals for the ordinary pursuits of life; but the value of instruction given will be vastly enhanced, when the children trained under its auspices shall become teachers, and in that capacity shall be enabled to train others, who in their turn may engage in the same excellent employment. By steadily pursuing this method, the circles of educational influences will constantly widen; while at the same time the means of support, and their perpetuation, will grow out of these selfsame operations. Such is not the tendency of the schools which foreigners have hitherto established among the Chinese. It is not intended to cast the slightest censure on what has been done, or on what is now doing, but to show — what all deplore — the inadequacy of past and

present measures. Nor do we wish to stop the schools already existing. But we may ask, and we do ask, What have been the results of the efforts hitherto made? What, too, is the tendency, and what will be the probable consequences, of the measures now in operation? To answer these questions, the history of the several schools, and their present condition, must be fully developed. Without going now into those minute inquiries, which it is hoped may ere long be made, it is easy to see that the main defect consists in the want of teachers. The difficulty of supplying this deficiency is not small, nor has it escaped the notice of those who have been connected with the schools.

In the first instance, and indeed till considerable progress has been made, teachers must be obtained from abroad. For this purpose, as stated at our last anniversary, letters were early addressed to friends of education in England and in the United States.

In the latter country, professors Silliman, Goodrich, and Gibbs, of Yale college, were nominated by the society's trustees as a Committee, to select and appoint a teacher. Three letters have been received from them. The first is dated June 1837, in which they say, they have 'cheerfully attended to the business assigned them; and in looking around for a suitable person to fill the responsible station intended by the society, have selected a young man as possessing the qualifications described in as high a degree as they could anywhere expect to find them. But they regret to learn, that, though disposed to regard the proposal favorably, peculiar circumstances of a domestic nature render it necessary for him to decline the appointment.' The next letter is dated September 30th, giving information of a second selection of a teacher, who expected to sail in the course of the following month. In the midst of his preparations for coming to China he was seized with an affection of the eyes of an alarming nature. The third letter bears date October 17th, 1837. No relief had then been obtained; and in the prospect of his continued blindness, the Committee 'considered it to be their duty to proceed with all convenient dispatch to the election of another person.'

This promptness in the selection of teachers is pleasing evidence of the Committee's wish to promote the objects of this society, and affords grounds for expecting an early arrival of some one to engage in its service.

To the letter addressed to the British and Foreign School Society no answer has yet been received. On the return to Canton of Mr. Fox, one of the original trustees of the society, who engaged to see

the directors of the School Society in England, an answer may be expected to that communication — the object of which was stated in the last report.

Much as they regret these delays, in obtaining teachers from England and America, your trustees do not doubt of a willingness and of a desire to coöperate in promoting education among the Chinese. Such delays are incident to all human enterprises. They were, and still are, encountered by those who are engaged in the same work in India. Great advances have, notwithstanding, been made there in native education — sure pledges of future success both to them and to us.

The subject of Indian education has been brought to the notice of your trustees by a letter from Lieut. Boileau, who was present at the society's last anniversary. He adverts, in his letter, to the proceedings of the Committee of General Instruction in India — to the college at Hooghly, with its large band of teachers, seventeen in number, with more than twelve hundred pupils,— and to the generous aid which is now afforded to education in that part of the world. We allude to his letter for the same reason that induced him to write, namely, encouragement to perseverance. Only a short time ago no more was done, or attempted, by foreigners in India, for the benefit of native education, than is now done in China. But we shall feel, and shall have good reason to feel, that great advances will have been made here, when we are able to occupy such high ground as that on which they now stand in India.

The five boys, whose names were on our list at the last anniversary, have, with one exception, been continued uninterruptedly in their respective courses of study. One has been added to their number. Applications for instruction have been made by three others, who have been necessarily rejected for want of a teacher.

Of the boy who was sent to Singapore, in January last year, good accounts have been received, respecting both his progress in learning and his general deportment. His studies are pursued in English and Chinese. He is a lad of much promise; and if his studies are continued through an extended course, he will in due time be well qualified to become a teacher. It is to nothing short of this rank that the trustees desire to see all their pupils elevated.

The second boy, who was at Singapore, returned to China last October. This youth, during eight years past, has been most of the time engaged in study. He now reads English and Chinese with ease and tolerable correctness; daily studies geography, arithmetic, natu-

ral history, and grammar; and has short exercises in translating to and from Chinese and English, sometimes orally and sometimes in writing. His lessons have embraced the rudiments of geography, making him acquainted with the shape, size, and revolutions of the earth — latitude, longitude, names of countries, rivers, mountains, &c. In arithmetic he has become master of the fundamental rules and of fractions. As preparatory to a course of studies in natural history, he has twice read an abridgment of Good's Book of Nature, and is at present engaged on easy lessons in geology. The Chinese having no system of grammar, his attention has been directed to the general principles of language, as they are laid down in our own books, endeavoring as far as possible to draw out the principles of the Chinese language and to compare them with those of western nations. Besides attending to these studies, he has acted the part of usher for two other boys, who are younger and less advanced in knowledge than himself.

These two younger boys are engaged chiefly in learning to read and write Chinese and English; and have made some little progress in the study of geography and arithmetic.

For the fifth boy — a lad nine years old — very little has been done, there being no one at present to take charge of his studies. If the society had a teacher ready to engage in its service, this and some other boys might immediately be placed under his tuition.

The sixth on our list, the youth who has been received this year, is engaged in studying the rudiments of the English language and of the healing art, under the care of Dr. Parker, and daily serves three or four hours as an assistant in the hospital. He is tolerably well read in Chinese literature, and is very apt in learning. He is remarkably inquisitive, and is fond of his present pursuits. His teacher entertains of him very high expectations, which seem to be well founded. His thoughts have daily been directed to the great truths of natural and revealed religion; and care has been taken to make him acquainted with the origin and destiny of man, and the varied duties which he owes to his Maker and to his fellow-men. Similar care has been given to the other boys. The duty of knowing and obeying the truth, and nothing but the truth, has been assiduously inculcated.

It may be proper to indicate, in this place, the course which the trustees have adopted, with reference to scholars whom they send to schools over which they have no control. In such cases, they regard themselves in the situation of guardians of the children. Having selected the school for a child, they will commit him to the entire

direction of its officers and teachers, proffering to them at the same time ample pecuniary aid, and whatever of friendly counsel it is in their power to afford for securing the child's continuance in school through a thorough course of study. Their wish is to give the children the best advantages. And it is only in schools which afford such, that they wish either to place or to retain their pupils. Always, therefore, they will be careful to see that requisite instruction is provided on the one hand, and on the other that the children are not withdrawn from school before their course is completed.

With reference to this last topic a very serious difficulty has been experienced. In some instances money has been paid by teachers as a bounty to parents for allowing their children to be in school. This practice — once deemed necessary to secure attendance — has, we believe, entirely ceased. But sometimes now, when children have been received into schools at the earnest request of parents or friends, they have, as soon as the first stages of their education were complete, been withdrawn. Against such procedure the trustees feel bound to protest strongly. They do not suppose it will ever be necessary to enter into written bonds — either with parents on the one side, or with teachers on the other. Parents must have confidence in the trustees, and they again must place like confidence in those to whom they commit their scholars.

The amount of expenditure during the past year will be seen in the treasurer's report. For the boy now at Singapore nothing has been paid from the society's funds: his passage to Singapore was given to him; and for his expenses while there, an account is expected soon. For the boys in China a monthly allowance of $11\frac{1}{2}$ has been appropriated — being for two of them, each two dollars; for one, two and a half; and for another five. For the youngest only a single dollar has yet been paid. To the school in Macao, the sum of $15 per month has been continued; and an equal sum ($15 per month) has been granted to the 'Singapore Institution Free School,' for one year.

The state of the school in Macao was briefly noticed in the last report. Since that was published, the trustees have received several communications from the conductors of the school, but do not yet find that improvement which they hoped for in its management. Still, unwilling to damp the ardor with which it was commenced, they have continued the grant of $15 per month, and secured a private subscription of $11, making the sum of 312 dollars for the year; at the same time they have intimated their intention to bring the

subject to the notice of the general meeting, to receive its opinion with reference to future appropriations. From a communication to the trustees, made by Mr. Gutzlaff in the early part of September, the following particulars are derived. The school was commenced about three years ago; and now contains sixteen boys and five girls, all living in his house, and receiving both food and raiment. There has always been, he says, great difficulty in retaining the girls, who have been taken away after being in the school a few months; and, until recently, none have been retained more than a year. A similar difficulty has been experienced with the boys, who, as soon as they have gone through some of their own classics, and obtained a smattering of English, have been withdrawn, that they might serve in shops for the advantage of their parents. No promises, no remonstrances, have hitherto been able to prevent this withdrawal; and there are now only five or six pupils who have been in the school more than two years. Since the commencement of the present year, there have been fewer withdrawals than formerly; and the number of applications for admission have been very numerous. The children are divided into three classes, according to their ages; they all study the English language; those of the first class have lessons in geography, history, and writing; those of the second are instructed in reading and writing; and those of the third, in reading. They all read the New Testament. In Chinese, with scarcely an exception, they make good progress, under a native master.

The whole management of the school, he says, is under the care of Mrs. Gutzlaff, who instructs the children in English, assisted by an usher who teaches reading and writing. Mr. Gutzlaff examines the scholars four times a week in Chinese, and gives them lessons in English. In concluding his communication, after adverting to the state of their funds, and to the donations from this society, he says, 'Whilst thanking our generous benefactors, and promising to improve the school in every way which they may suggest, as far as it is practicable, we hope they will continue to benefit these children, and we will second their efforts to the utmost of our power.'

The history and object of the Institution at Singapore, are well known to most of the members of this society. One of its departments was designed exclusively for the Chinese. The Institution, like everything else of the kind for the Chinese, has had to struggle with many difficulties, from which it is not yet free. The recent efforts of its Committee seem far more successful than at any previous period. According to a communication from the Committee of the

school, dated 9th April 1838, there were then five Chinese teachers in the school, teaching three different dialects, on salaries — one of $25, two of $15, and two of $12, monthly. This department for Chinese was opened last March, when there were 95 scholars on their books, with an average daily attendance of sixty-six. The whole number of children belonging to the Institution was 239,— there being, besides the Chinese, English, Tamul, and Malay departments, in which instruction is provided. Portuguese and Búgis schools were also contemplated. A want of funds is the greatest difficulty, with which the Institution has to struggle.

A word may be added here with regard to the standard of education, a topic to which the most careful attention should be directed. Among such a people as the Chinese, high attainments in learning are necessary to secure respect and influence. Unless our pupils can be placed on an equality with those who are educated in native schools, our time and money will be exhausted to poor advantage. It were far better, we conceive, with the limited means now at command, to educate well a small number of children, than to give a merely elementary education to many — better to concentrate our efforts on a few, and make good and able scholars, than to consume all our resources on a great many who will never rise above mere mediocrity.

The trustees have not yet been able to obtain those accurate accounts of this people, beyond the boundaries of their empire, which are necessary to show the state of education among them. Full accounts of the Chinese, and of their schools, in Singapore, Malacca, Penang, Batavia, Rhio, Bangkok, and other places, are very much needed, that we may know how the business of education has hitherto been conducted, and what there is now to be done. A considerable number of schools exists; and some particulars respecting them have been obtained, but they are far less than we ought to possess.

Respecting the several schools in Batavia, and Malacca, we need not repeat what was said in the last report, further than to correct two errors. The compensation to school-masters in Batavia, should have been given in *rupees*, and not in Spanish dollars: the lowest rate of salaries would then have stood at $160 per annum, instead of twice that sum. In Malacca, the expenses of boys is *six* dollars, not $8, per month, as before stated; and the only Chinese native book used in the schools is the 'Four Books.'

From Bangkok two communications have been received, affording some idea of the state of education there. In Siam, as in all other

places to which the Chinese have gone by sea, no females reside, who are natives of China, except it may be here and there a solitary instance. The daughters of Chinese by Siamese mothers, assume the dress, and adopt the language, manners, and customs, of the Siamese. Very few of them learn to read, either the Chinese or Siamese language. It would seem too, that of the men only very small numbers are able to read. Good Chinese teachers seldom go to their foreign settlements; and the schools are badly conducted. The children are required daily to read, to commit lessons to memory, and to repeat the same to their teachers. They also spend a portion of each day in writing. During the first two or three years of their course, but little time is occupied by the teachers in explaining their lessons; and consequently the boys understand only a portion of what they read. To the more advanced scholars, more attention is given; and they are conducted through the same books and in the same manner as boys are in China. The course of native education, however, is every way exceedingly defective.

The average amount of tuition in common schools at Bangkok, is $8 per annum from each boy; and $15 more cover all his expenses for board, clothes, stationery, &c. Some of the more wealthy Chinese hire private teachers for their children, and of course incur much additional expense. Teachers can be hired for $8 per month; and school-rooms for $2½, or even less. Of those who enter school, the majority, it is supposed, do not continue more than four or five years. This is one reason why the standard of scholarship is so low at Bangkok. Other reasons are, the low estimate in which education is held, the inability of parents to send their children to school, the prevalence of the Siamese language among the wives and children of the Chinese, their strong attachment to the religion and customs of Siam, and the liability of the Chinese children while attending school to be seized by certain of the Siamese nobility for play-actors.

The writer of the communication, from which the preceding particulars are derived, gives the following account of a small day-school maintained for more than a year under his own superintendence. 'The children studied and wrote as usual in Chinese schools, but were not required to commit their lessons to memory and recite them. Their teachers were required to explain fully every part of the lessons in the most familiar terms; and to be certain that the children understood the explanations, I daily subjected the boys to a thorough examination, requiring them to explain to me every part of what they read. This was done for the sake of improving their understandings.

Their lessons were selected from the most interesting books, taking those parts which could be most easily understood. This plan of instruction succeeded well, considering the defects of the teachers, and other disadvantages under which the experiment was made.' The trustees are sorry to learn that this school has been discontinued, ill-health compelling its superintendent to leave Siam.

The survey which we have now taken of education among the Chinese, as presented in the last report, and in the foregoing statements, very imperfect as it is, affords sufficient data for estimating with some degree of accuracy the wants in this department of benevolence. In many respects the field we have traversed is one of incomparable interest, as it is of magnitude. With such a work before us, no delays, no obstacles, no opposition, no disappointments, can deter us from the enterprise in which we are engaged. Much do we regret the slow advances hitherto made; yet on this account we will not stop and turn back, but would rather be excited to more vigorous efforts. The education of the poor and ignorant is a good work. To take the orphan and the helpless by the hand, and lift them from their low and suffering condition, to fit them for useful avocations, to place in their hands the word of life, and to counsel and cheer them on in the paths of industry and knowledge and virtue, is the work to which we are pledged, and from which, under the smiles of a kind Providence, we will never desist.

Some additional stastistics, respecting schools and the state of education in China, have been collected during the year; but these must be reserved for a future occasion.

The library, as was contemplated, has been opened in a convenient apartment, and is now of easy access to all those who desire to enjoy its benefits. The trustees recommend the early adoption of measures for its enlargement. As a public library, it ought, in the course of a few years, to rise from its present limited number of two thousand volumes, to a hundred times that number, and thence to increase until it shall equal some of the best collections of books in the world.

ART. IV *Memorial recommending that tea, rhubarb, and silk, be sold to foreigners at fixed prices: imperial reply to the same.*

A MEMORIAL, soliciting a careful consideration of the means of restoring wealth to the country, and, at the same time, of curbing the foreigners, and improving the national resources; his sacred majesty's perusal of which is humbly implored.

Of late years, the irruption of opium into China, and the efflux of silver which it has occasioned, have repeatedly claimed the imperial attention, and have called forth frequent investigations and prohibitions, as appears on the public records of every province. To the dull view of the memorialist it seems, that, the draining of the country being incessant, it is certainly right to have recourse to impressive enactments and severe punishments, with the hope of wholly staying the evil in future. And the deterioration of the native spirit of the people being extreme, it is further important, to seize all occasions, and to resolve upon wise measures, for restoring them to the condition of times past.

Inquiries have served to show, that the foreigners, if deprived for several days of the tea and rhubarb of China, are afflicted with dimness of sight and constipation of the bowels, to such a degree that life is endangered. How trifling, in comparison with tea, then, are the medicinal benefits derivable from opium, and its power of keeping off what is hurtful!—Opium is not smoked by every one in China; while tea and rhubarb are necessaries of life to each individual foreigner. How small, then, in comparison with tea, the quantity of opium required! If, under these circumstances, the foreigners can, for an article not alone useless, but injurious also, command profitable returns from China to their distant lands,—can it be, that China is unable, by her useful and beneficial productions, to draw into her coffers the silver and the money of foreign regions? Without having considered the demands of the occasion, or weighed the circumstances, rashly to assert, that the evil is so firmly established, as to be past prevention, and thus to cause China to neglect its means of acquiring full command over the paths that lead to wealth, proceeds manifestly from imperfection in the conception of measures, and inefficiency in the preparation of defenses. At this period, more than at any other time,—a period in which we find the value of our silver

enhanced, our copper coin depreciated, and the collection of the land and capitation taxes, the transport of grain, and the levying of the gabel, all alike impeded,— it becomes of especial importance, to restore order to affairs, and to take means for the recovering of our lost wealth, ere all become exhausted.

It is, therefore, right to request, that the imperial pleasure may be made known to all the governors and lieut.-governors of the maritime provinces, requiring them with hearty earnestness, and mature consideration, to arrange measures for fixing prices on the tea and rhubarb purchased by foreigners, and for preventing these being given in exchange for opium or any other foreign commodities, allowing them to be purchased with pure silver alone. Also that they be required, carefully to deliberate on the rules proper to be adopted, in reference to the transport of tea and rhubarb from the places of their growth in the several provinces,— to the subjecting of them to examination,— to the requiring passes, to be taken out,— and to the placing the care of observation in the hands of the local officers along the coast. These regulations should then be submitted for imperial approbation before being put in practice. And thus the growth of the all-pervading evil may be arrested.

Should any depraved natives be found to proceed to sea, in order to effect clandestine sales at lower prices, in that case severe regulations should be established for the entire stoppage of such traffic, and the effectual intimidation of the parties engaged in it. By the adoption and enforcement of such measures, the evil of a clandestine exportation of silver will be wholly eradicated, and the crafty cunning of the barbarians will cease to grow and flourish; our productions will enable us again to reach the goal of happiness, and the native spirit and vigor of China will be gradually restored. The attainment of these objects is dependent upon the sincerity with which the said governors and lieut.-governors aim at faithfulness of conduct, at supporting the honor of the nation,— upon the determination with which they seek the increase of our wealth, and the enrichment of our people. They must observe well the entire field of action, they must truthfully perform their parts, and, while seeking to restore our lost wealth, they must not lose sight of the necessity for striking terror into the barbarians. Such conduct, it may be hoped, will be not without advantage to the national resources.

Again,— the laws are found to contain restrictions upon the exportation of raw silk, and yet there are none of the foreign nations that are unable to weave. Camlets, broadcloths, and similar goods,

they have during many years clandestinely brought for barter This has long passed unregarded. Upon raw silk, also, a legal price should be plainly fixed, in the same manner as upon tea and rhubarb. Thus the road to wealth will be still further secured.

These feeble and obscure views are presented for his sacred and august majesty's perusal, with the humble petition that their fitness or unfitness may be determined. A respectful memorial.

[The above memorial was brought anonymously to the notice of his imperial majesty. In what manner such anonymous documents are enabled to reach their destination, we are ignorant: notwithstanding the strictness exercised by the office of memorials in examining papers intended for the imperial perusal, there are many such. The following is the imperial reply to the anonymous memorial.]

Imperial edict. A memorial has been presented, pointing out, 'that the people of China do not all make use of opium, while tea and rhubarb are necessaries of life to every foreigner, and soliciting that prices may be fixed on the tea and rhubarb, and that the giving them in exchange for opium or other foreign goods may be prevented, and the purchase of them with pure silver alone allowed.'

Since opium has spread its baneful poison through China, the quantity of silver exported has been yearly on the increase, till its price has become enhanced, the copper coin depreciated, and the land and capitation taxes, the transport of grain, and the gabel, all alike hampered. If steps be not speedily taken for our defense, and if we do not strenuously seek to recover ourselves, the useful wealth of China will all be poured into the fathomless abyss of transmarine regions. The evil consequences to the national resources and to the people's well-being will be great.

What is recommended would seem to be practicable. Let Tăng Tingching, Eleäng, and Yukwan, consider well the demands of the occasion, and weigh all the circumstances; let them minutely discuss and carefully mature measures, whereby the national wealth may be restored, and at the same time the means of striking terror into the barbarians may not be lost sight of. Let them also with hearty earnestness, and prudent discretion, deliberate and report as to the rules proper to be adopted, in reference to the transport of tea and rhubarb from the places of their growth in the several provinces,—the subjection of them to examination,—the requiring passes to be taken out,—the placing the care of observation in the hands of the local officers along the coast,—and the adoption of a like policy in regard to the exportation of raw silk. They must not suffer their subordinates

to influence them, by any pretence of the evil being so firmly established as to be past prevention, or to induce them to continue a system of connivance, perversion, and neglect. Let a copy of the memorial be sent for perusal, at the same time that these commands are brought to the knowledge of Tăng Tingching and Eleäng, by whom they are to be communicated to Yukwan. Respect this.

M.

Art. V. *Some remarks on the Chinese terms to express the deity.* Selected from the Indo-Chinese Gleaner, vol. iii. No. 16, for April, 1821, pp. 97–105.

Mr. Editor,—It is known to some of the friends of the Bible Society, that a French gentleman has argued, that *teën choo*, 'heaven's lord,' used by the Roman Catholic missionaries to express, in Chinese, the deity, is the only term afforded by that language to convey the idea intended. But teën choo is a new expression in Chinese. *Shang te*, 'the high or supreme ruler,' is a Chinese phrase, and was used by the first Romish missionaries. Some of them have used *shin*, 'deus, dii, spiritus, god, or gods, a spirit.' The translator of the manuscript harmony of the gospel, in the British Museum, always uses shin. The Mohammedans in China use *choo*, 'a lord.' The Chinese word choo, has all the latitude of the Latin word dominus, and the English word lord. Other translators use these words sometimes apart, and sometimes in connection. They say, as occasion requires, either shin, or choo, or shin-choo. M. Rémusat, and those who insist that teën choo alone must be used, had they made more use of the Sacred Scriptures, would have found an uniform adherence to one term extremely embarrassing. Would they have rendered all the several names or titles of the deity, in the Hebrew and Greek Scriptures, by one Chinese term only? If they had done so, would it have been judicious? Bishop Lowth, in his translation of Isaiah, prefers retaining the name Jehovah to translating it; and bishop Horsley argues, that it ought not to be translated. Did not the New Testament writers translate it?

In our language, with our previous education, the term Jehovah, is solemn and dignified; but to a people who know not the true God,

the name itself commands no more respect (I say this with much reverence and seriousness) than John or Thomas. By whatever Chinese characters the sound of that sacred name be expressed, for example, *ya-ho-wa*, it inspires no feeling of respect and seriousness. A translation, whether it be by choo, or shin choo, fills the mind of the reader with reverence. In Chinese, the expressions which excite most awe and solemnity are teen, 'heaven;' shang teen, 'the heavens above,' or 'the supreme heavens;' shin teen, 'the divine heavens;' hwang teen, 'the imperial heavens;' and colloquially, teen laouyay.—Laouyay is a term of respect applied to persons, like Mister, Monsieur, Senhor, &c. Shang te, 'the ruler, or potentate, on high,' also commands great reverence. That teen choo, 'heaven's Lord,' is a dignified and proper epithet occasionally to be used, is not disputed. The question is, shall it be the only term used to express the deity? I should be glad, Mr. Editor, to see your sentiments, or those of any of your correspondents, on this subject. Z.

As our correspondent wishes us to give our opinion, we must attempt to be impartial, if we should even condemn ourselves. For it is one of our maxims (however far we may fail in coming up to it) that an editor, at his desk, should be as impartial, as a judge upon the bench; and that neither of them ought to sacrifice the interests of truth or justice, to please his friends, or to cover his own errors.

We have already, in part, expressed our opinion on this subject. (Vide vol. ii. p. 150 to 152.) We have remarked, that, in native Chinese books, the word 'shin seldom if ever denotes the deity,' and in so far we are of M. Rémusat's opinion. But we must differ from him exceedingly, if he mean to assert (for we have not seen what he has published on this subject) that shin is not as good an expression as teen choo. The fact is, as our correspondent has above hinted, that the Chinese language possesses no single appellation expressive of the ideas which Christians connect with the words God, deity, &c.; and it follows, from hence, that such appellations as have had the sanction of long and universal use in China, and which are found to inspire the greatest reverence, should be adopted. We run no risk in asserting that shang te, teen, and *taou*, especially the two former, are of long and universal use, and inspire the minds of the people with feelings of awe. Shang te is now less frequently employed, which is the only objection against it. Shin is, indeed, daily and universally used, but rarely in the high sense of 'deity.'

In the Sacred Scriptures we find two classes of names, or appellations, given to the deity. First, such as are used to express, by a single word or term, the combined perfections of the divine nature (if such an expression may be allowed), without a distinct reference to any one of God's attributes in particular. To this class belong 'God, Lord, &c.,' which are used both in the Old and New Testaments more frequently than any other designation. Secondly, such as point directly to one or more of the attributes, or acts of deity; e. g. 'the Almighty; the Creator; the Father of spirits; the Preserver of men; the Searcher of hearts; the Holy One of Israel, &c.' Now, in regard to the first class, including 'God, Lord, &c.,' it cannot be doubted, that though the terms by which these words are to be rendered into a foreign language should differ as far as these do in their original import, they should still be of the general and comprehensive kind, and partake as little as possible of the nature of particular and restricted titles; such as we consider teën choo, 'the lord, or master of heaven,' to be.

The words teën choo (as an exclusive term) appear to us to approximate too nearly to the ancient polytheistical notions of the Chinese and other nations, who distributed the government of the world between three classes of deities: viz.; the celestial gods, to whose care the upper regions were committed; the terrestrial gods, who ruled over the earth; and the gods who preside over human affairs. This classification of the gods, and this 'division of labor' among them, have prevailed in every heathen country,*—and do prevail in China at this hour. We therefore think, that a Chinese, on first hearing the term teën choo, would spontaneously associate it in his mind with the two last of these classes, and consider it as another way of expressing the name of one of the gods in the first class. He would, naturally, conceive of this teën choo as one of the supreme gods, whose business it was to manage the motions and revolutions

* It is certain, as sir William Jones, in his 'essay on the gods of Greece, Italy, and India' (vide Asiatic Researches, vol. i. art. 9.) has clearly proved, that a strong resemblance between the polytheism of these and other nations, including China, does exist. This fact is clear and incontrovertible: how to account for it is not so easy. Whether it traveled from India to the east and west, or from the west spread itself eastward, through Hindústan, to China and Japan, is a subject over which great obscurity hangs—and on which we should be happy to receive communications from those who have traced the march of idolatry. 'The boundless powers of imagination, aided by the suggestions of Satan, though capable of framing gods of all shapes and dimensions, can hardly be deemed sufficient to have created the strongly marked lines of resemblance between the polytheism of the nations above mentioned, and still less so the equally visible resemblance in their mythology.

of the sun, moon, and stars — clouds, vapours, winds, thunder, lightning, &c., but to whom it belonged not to interfere in human or terrestrial affairs

To circumscribe the essence and operations of the gods within certain limits, and to assign to each a particular charge, is inseparable from paganism; hence the sacred writers, anxious to remove all notions of topographical circumscription, either of the essence or power of deity, often represent him as 'lord of all;' as 'the possessor of heaven and earth:' 'as having made the heaven and the earth, and the sea, and all that is in them;' as 'filling all'—'above all'— and 'through all.' When we consider the nature of the polytheism which reigned in the nations that surrounded Canaan, where the Scriptures were penned; and when we view the divine writings as a code of religious institutions and laws for all ages of men — each of these expressions will appear big with meaning; they seem evidently intended to counteract and to destroy the heathenish notion of 'gods of the hills, and gods of the valleys — gods of the heaven, and gods of the earth.'

But this idea of teen choo, excited in the mind of the pagan at first hearing, is infinitely removed from the Jewish and Christian idea of 'God.' If well explained, this term would, indeed, we admit, answer every purpose; but the same may be said of shin, or any other term; and what can be said of any, or of many, terms, cannot belong exclusively to one. This is sufficient to show that 'teen choo' has no grounds for an exclusive claim to be used as the appellation of deity. The only argument in favor of its being adopted by Protestants appears to us to be simply this, that it had been constantly used, for a long space of time before, by the Roman Catholics, and as both parties acknowledge the same God, some deference might have been paid to that which went before: especially as no other term, that could be selected, was likely to be much more fortunate in expressing the ideas to be conveyed. But as it is capable of the clearest proof, that teen choo was never used by the Chinese, with the same reverence as shang te, teen, taou, &c., either before or since the introduction of that term (except by the Chinese Christians); and as teen choo cannot possibly express all the names and titles of deity, its claims to exclusive, or frequent use, are sufficiently set aside.

Further, admitting that the Catholics and Protestants both acknowledge the same God, yet as the Catholic term, 'teen choo,' had not become so general as to be understood and adopted throughout China to denote the 'deity;' and as the Catholic and Protestant

views of Christian doctrines, ceremonies, and worship, are so exceedingly different, as to create almost two religions, there was, perhaps, some propriety in selecting a different term from that used by the Catholics; especially as it was likely the term used for 'God' would come, in course of time, to designate the religion propagated under its sanction, in the same manner as teën choo keaou, 'the sect or religion of teën choo,' became the distinguishing epithet of the Catholic religion in China. A confounding of parties, whose faith and practice, in so many essential points, are different, would have been the natural consequence — a sort of compromise of which neither of them would have been proud; and it is not difficult, considering the present state of China, to conceive, that many inconveniencies might arise thereform.

We have further to remark, that as shin very generally signifies a spirit, a spiritual existence, something divine, an intelligent spirit, like the soul of man, &c., it seems a proper term where the spirituality and omniscience of the deity are intended to be expressed. On the same principle, teën choo may, with propriety, be used in rendering such a phrase as—'lord of heaven.'

The term shang te, from its venerable antiquity, from the awe which it inspires, from its frequent use in the Shoo King, and other very old books, in the sense of 'supreme ruler,' merits particular attention; and we should not be sorry to see it adopted. For teën, being part of a material triad, is in danger of leading the mind to materialism. Shin is apt to be mistaken for the gods of the heathen. Shang teën, 'the supreme heaven,' is the counter part of heä te, 'the subordinate earth,' and is confounded with the idea of 'a dual power,' or two powers in nature — the one governing in heaven, the other upon earth. The same objection lies against hwang teën, 'emperor of heaven,' the counterpart of which is how too, 'queen or empress of earth.' Teën laouyay is not very dignified, and we should think not much used: we have never seen it in any book of note, and think it can only recur in novels, or in conversation. Shin teën, 'the divine or spiritual heaven,' sometimes used by the Protestant teachers of Christianity, though it seems preferable to some other terms, is nevertheless 'a new expression in Chinese,' as well as teën choo. Shin choo, i. e. 'spiritual ruler, or divine lord,' or 'lord of gods,' is apt to be confounded at first hearing with the shin choo pae, or 'tablet of the departed spirit,' used in Chinese families, the spirits of whose deceased parents and friends are supposed to reside therein. From these observations it will be seen that Protestant teachers have

not, in this particular, been much more fortunate than the Catholics. Nor, indeed, if what is above asserted, that the Chinese language contains no single term expressive of our ideas of 'God,' be true, is it to be wondered at. What is not within, cannot by any efforts be brought out.

A near approximation is all that can be expected; and we look upon shang te, as the nearest approximation. Our reasons for giving the preference to this term, are the following:

First. Shang te has been used in China, from the very earliest ages, to denote 'the supreme ruler;' and a term which has been continued with reverence, in this sense, for upwards of four thousand years, through all the varying fortunes of that empire, it will be allowed, deserves serious attention.

Secondly. Shang te is always considered as above the celestial and terrestrial gods, in dignity and authority.

Thirdly. The sacrifices offered to shang te, were always very select and peculiar, and a greater solemnity and seriousness pervades those parts of the ancient books which speak of such sacrifices than those which relate to the sacrifices offered to other beings.

Fourthly. Shang te is said to 'love and pity the people,' and to 'be angry with, and take vengeance upon, tyrants and oppressors.' We grant that this is also said of several of the others, as shin and teen; but it is enough for us, under this particular, to show, that shang te is not supposed to be defective in any of the qualities which may entitle the others to adoption; and we trust, bye and bye, to show, that the term possesses vastly stronger claims than any of the above.

Fifthly. Shang te is, occasionally, used by all the san keaou, or three sects, (joo, sheih, and taou), which include almost the whole population of China, and is always used in such a manner as indicates a sense of the supremacy of that being to whom the term is applied by them.

Sixthly. Shang te inspires great reverence in the mind of the Chinese whenever it is used.

Seventhly. Shang te is not represented as having any other being that coöperates with him. Now we venture to affirm, that (with the exception of taou, used chiefly by one sect in China) this cannot be said of teen, shang teen, hwang teen, shin, or any other purely Chinese term above noticed. These several terms apply to beings, each of whom is supposed to have a companion, or (to advert to the Chinese sexual system of the world), in fact, a consort or spouse

The partner of teën, is te; that of shang teën, is heä te; that of hwang teën, is how too; and that of shin, is ke. These companions, or coöperating beings, are always considered inferior to the others who are their principals. But we have not read of shang te's having any companion. He is not represented as having any other being, in nature, as his partner: gods, men, and things, are under his direction and control. This merits the serious attention of Chinese scholars.

Eighthly. We admit that the Chinese language is not explicit in attributing self-existence, eternity, and unity, to shang te; but the same may be said of all the others, and indeed, a great deal more; for duality is applied to most of them, and multiplicity to the others. And though unity does not appear to be explicitly affirmed of shang te, yet, duality is never, that we recollect, insinuated as belonging to him.

Ninthly. If it be objected 'that several of the things here stated, are likewise affirmed of teën, shin, &c.,' we admit it, but reply to the objection by two considerations. First, that though some of the same things are often attributed to teën, shin, &c., as to shang te, yet they do not appear to be attributed in the same degree to the former as to the latter. Secondly, admitting, however, that they were equally attributed to them as to shang te, still, the materiality of some of these beings, the duality of others, and the multiplicity of others, form, we conceive, very substantial arguments for giving a preference to shang te. Though we thus give our reasons in favor of this term, we wish it to be understood, that we are far from considering it fit to express all the names of deity. We only mean, that, as a general term for 'God,' we prefer it above the others. We shall only further remark, that as there is no term, in any language, adequate to convey the full meaning of the awful name of deity, so it is in itself of comparatively small consequence whatever term be used for that purpose, provided it be well defined, and obtain the sanction of general use. Had this number of our small miscellany admitted, we should have given quotations from books of the highest sanction, in support of the several propositions which we have advanced. We are anxious to have this subject set in as clear a light as possible, and may shortly take it up again.

We think that all that can be urged against the use of shang te, can be urged with equal force against each and all of the other terms, while more can be said for it than for any of the above. We shall, however, be happy to receive any communications on the subject,

from our correspondents, or from any persons disposed to favor us with their thoughts. It is, perhaps, of some importance, in the commencement of Scriptural attempts (and all yet done is scarcely to be considered more than a commencement) to enlighten China, to have this point settled.

[*Note.* The first and second paragraphs of the preceding article are, we believe, from the pen of Dr. Morrison, the subsequent ones are from that of Dr. Milne. We recommend them to the careful perusal of those who are interested in the revision of the Chinese version of the Sacred Scriptures. Communications for the Repository on this subject we will be glad to receive.]

ART. VI. *Notices in Natural History: proverbs and metaphors, drawn from nature, in use among the Chinese.*

CHINESE proverb-makers have not overlooked the many apt illustrations of human life and conduct which are to be gathered from the habits and instincts of the animated beings around them; and some of their comparisons are strikingly characteristic of the modes of thinking so prominent in the popular mind. Thus, for example, the practice of filial duty is enforced by a reference to the lamb and kid; 'look,' say they, 'at the lamb, it always kneels when it is suckled by the dam.' We have lately met with a work containing a collection of popular comparisons of this sort, which will not be misplaced in a series of Notices in Natural History, while they may perhaps also interest the reader by their novelty. This work, the *Koo Sze Keung Lin*, or Coral Forest of Ancient Matters, contains a great number of selections from approved authors, arranged into divisions, and is much used by the middle classes, who, usually not having time or talents to pore over the authors themselves, study this compilation, to obtain a smattering of learning. It is somewhat analogous to such works in English literature as Lempriere's Classical Dictionary, and like that work, it serves as a book of reference and quotation. A few notes are added to explain the allusions which are made in some of the sentences.

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1. Not to distinguish properly between the beautiful and ugly, is like attaching a dog's tail to a squirrel's body.

2. An avaricious man, that can never have enough, is like a serpent wishing to swallow an elephant.

3. While one misfortune is going, to have another coming, is like driving a tiger out of the front door while a wolf is entering the back door.

4. [On seeing] one who braves danger and despises death, we say, 'the tiger's cub cannot be caught without going into his den.'

This refers to an address of a chieftain in the time of the Han dynasty, who wished to encourage his troops to carry the war immediately into the enemy's territories: he used the comparison of the tiger's cub, the first part is the author's.

5. When a parcel of vile fellows are greedy for a little gain, we say, 'a swarm of ants gathering about a sheep's droppings.'

6. When one ardently loves his own child, we say, 'an old cow licking her calf.'

This refers to an emperor who killed a promising son of one of his ministers, and then insultingly asked him why he looked so poor and sorrowful; to which the bereaved parent made this reply.

7. When one exaggerates beyond all bounds, we say, 'he paints a snake and adds legs.'

8. When advancing and retreating are alike difficult, we say, 'a young ram caught by the horns in a fence.'

9. The cock has five virtues; he is therefore called the virtuous bird.

He has a crown on his head, a mark of his literary spirit; and spurs on his feet, a token of his warlike disposition; he is courageous, for he fights his enemies; and benevolent, always clucking for the hens when he scratches up a grain; and faithful, for he never loses the hour.

10. The instinct of the wild goose is to follow the sun, for which reason it is called the bird of the sun.

This name alludes to its migrations in the spring and autumn.

11. The gentleman who has no bowels, is a term which is given to the crab.

12. The envoy in a green jacket, is an appellation given to the parrot.

13. [To attempt] to draw a crane and finish it a stork, is the beginning of learning.

14. To sketch a tiger and paint it a dog, is to aim at a work of genius and spoil it.

The first of these two sentences describes the ignorance and blunders of a tyro; the second the repeated corrections of a man who is imitating a work of genius beyond his powers.

15. When a fox assumes the tiger's terrors, it is called borrowing power to become wicked.

It is the popular opinion that the tiger follows in the trail of the fox, upon which the fox thinks himself very much dreaded, because the wild beasts flee before him; so is a wicked minister who oppresses the people in his master's name.

16. The baboon has many doublings, a comparison of a man who is undetermined.

17. The *lang* and *pei* mutually leaning upon each other, is a comparison of a man whose affairs are in confusion.

"The *lang* is an animal which has short hind legs and long fore legs, while the *pei* has short fore, and long hind, legs; neither can go without the other's help: so is a person who has lost the management of his affairs."

18. When the goose flies south, those which lead are the hosts, those which follow are the guests.

This is said to take place when the birds arrive at the feeding grounds; it may also allude to the well-known wedge-shaped form of the flocks when flying.

19. When a patrimony changes masters, it is like swallows nesting in another man's house.

The roofing in Chinese houses is left without ceiling, and swallows frequently build their nests under the rafters, where they are left unmolested by the occupants.

20. To nourish a tiger and thus bring calamity on one's self, refers to such as draw down misfortunes by their own acts.

21. A fierce wolfish man is like a trunk which is both scathed and branchless.

A displeasing unsightly object, with whom no one will associate, from whom no good is to be derived.

22. A ruffian, who acts the part of a furious man, is like a tiger furnished with wings.

23. The king of Tsoo saluted an angry frog, because of all vermin it is the most fearless of death.

This was done in sight of his guard, for the purpose of inspiriting his troops, and showing them his respect for bravery.

24. To attack a thousand tigers with ten men, is a comparison for one who undertakes a difficult business.

25. To ride a fierce dog, in order to capture a lame rabbit, is a metaphor for attacking a contemptible enemy.

26. Brothers are like quails mutually assisting each other; husband and wife resemble the pairing of the phœnix.

27. The unicorn is the chief of all hairy animals, and the tiger is the king of wild beasts.

28. The goat is called soft-haired, and also the long-whiskered clerk; the hog is named stiff-maned, and also the black-snouted general.

29. A domestic leopard, with black round pupils, is a term of praise for a cat.

30. To have power and yet not be able to effect one's purpose, is to say, 'although the whip is long it still will not reach the horse's belly.'

31. In accomplishing a small object do not employ great persons; it is like cutting off a fowl's head with a battle-axe.

32. A fierce man, who grasps all at once, is said to swallow like a whale.

33. Of a pilfering thief it is said, he steals like a dog

The dog never carries away more than his mouthful, while a whale takes in a vast number at once.

34. To cherish a bad man, is like nourishing a tiger; if not always filled with meat he will turn and devour you.

35. To cherish a bad man is like nourishing a hawk; while he is hungry he will remain near you, but will fly away as soon as he is fed.

36. A multiplicity of affairs, is called a porcupine's skin; and small gains, a fly's head.

37. The doubts of the mind are like the doublings of a fox.

38. The joys of man are like the skipping of a sparrow.

39. To instigate a villain to do wrong is like teaching an ape to climb trees.

40. To receive a benefit and never requite it, is called catching a fish and throwing away the net.

41. Tsuy shot a sparrow with a pearl, which was losing much to obtain a trifle.

42. In pelting a rat avoid the vase, which is, by freeing the worthless to save the valuable.

The rat is running before a precious vase, and if you pelt it there is danger of breaking the vase; better let the rat go.

43. To screen yourself under the power of a superior, in order to oppress people, is like a fox burrowing in a city wall, or a rat under an altar.

The fox would not be unearthed, or the rat disturbed, for fear of injuring that which gave them protection; so an oppressive underling would not be impeached, lest the master's wrath should be incurred.

44. To busy one's self about profitless matters is more useless than earthen dogs or crockery hens.

Reference is here made to the earthen images which are placed upon graves as if to guard the dead.

45. To employ an inefficient person to do a difficult and dangerous task, is like taking a locust's shank for the shaft of a carriage.

46. Man is born and quickly dies; he is like an ephemera in this world.

47. A small mind undertaking to manage great difficulties is like a Yuĕ country hen sitting on stork's eggs.

The hens of the Yuĕ country were proverbial for their diminutive size.

48. When a mean man turns and reviles an honorable man, it is like a pigeon sneering at a roe.

49. When a fool is ignorant of the mind of a prince, we say, 'how can a sparrow know the will of a wild swan!'

This refers to a story of Chin Shing, who once, when ploughing, complained to his companions, 'another day when I am an honorable man, I shall not forget this drudgery.' They sneering said, 'You a hired ploughman become honorable!' Chin with a sigh replied, 'What can a sparrow know of the motions of a wild swan!' He afterwards became prince of Wei.

59. When a prince disregards the contempt of mean men, we

say, 'what does a tiger or leopard care for the snarl of a dog or a sheep?'

51. To climb a tree to catch a fish, is to talk much and get nothing.

52. To test the goodness of one horse by looking at a portrait of another, is to dwell upon the minutiæ and lose the reality.

53. For a wicked man to trust in the help of others, is like a tiger sheltering himself under a hill.

54. As a fish out of water, so is a poor man who has no home.

55. A wren's nest occupies but a single branch in the forest; and a musk rat at a river drinks only his belly full.

This was said to a glutton, who was attached to the service of a nobleman, and reproved by his master for gormandizing. It is also used by suppliants to rich people: 'You have such an abundance, that the loss of the little I require will never be felt.'

56. The owl is the bird which eats its mother, and the ounce the beast that devours its father.

57. If a blind man ride a restive horse in the night he will stumble into the deep ditch, is the excuse of a poltroon to avoid danger.

58. A fish sports in a kettle, but its life will not be very long.

59. If a swallow builds her nest on a tent, she will not have much repose.

This was said by a statesman when complaining of the dangers and vexations attendant upon his high office.

60. He who can see little things very accurately is like a frog in the bottom of a well.

61. A man of talents among a crowd of fools, is like a crane stalking among hens.

62. A sheep dressed up in a tiger's skin, is a metaphor for a superficial scholar.

63. To watch a tree to wait for a rabbit, describes a man cherishing a fool without talents.

This alludes to a story of a farmer, who one day saw a hare run against a tree and break its neck, whereupon he left his plough to watch the tree for the hares.

64. When the goby is imprisoned in a dry rut, it is hard for it to wait till water is brought from the river; so is a very poor man.

The goby, or some other fish, is here referred to, which is supposed to descend from the clouds, live in the puddles and ruts of the road, and after a while the water is dried up, and the fish, like a poor man, is near immediate starvation.

65. A wicked man is like a tiger, with wings, who has power to seize men and devour them.

66. The aspirations of a man of talents are like the attempts of an eagle in a cage to soar aloft to the clear ether.

However close the cage may be shut, or well the eagle fed, it will always show a desire to get out when it hears the rising tempest; so will a scholar rise above poverty and contempt.

67. In a pleasant hall the swallows do not know that the back of the house is on fire.

This was the advice given by a general of the king of Wei, who was discussing in council whether the king of Tsin would do him any harm if he should conquer the Tsoo state, against which he was warring; the general's advice was to make all his defenses ready.

68. When a cuckoo occupies the magpie's nest, he quietly enjoys another's labors.

The commentary remarks, 'when a magpie builds a nest the cuckoo lives in it,' a well known trait in the habits of the cuckoo.

69. Although the orang outang can speak, he is still a brute beast.

70. Although the parrot can talk, he cannot be better than a flying bird.

71. The kestril is the most envious of birds.

72. Of all birds, the stork alone has a womb.

73. When you hear the bird *te hoo, te hoo*, you may be sure there's wine in the village.

74. When you hear the bird *tŏ hoo, tŏ hoo*, you may know that it will soon be warm.

These two are puns upon the songs of the birds. The cry *te hoo, te hoo*, means 'bring the wine jar! bring the wine jar!' that of *tŏ hoo, tŏ hoo*, 'take off cloaks! take off cloaks!'

75. To say, you are a monkey decked out with a crown, is to ridicule a man who is stingy.

76. To say, you are a horse or cow dressed up in robes, is to rail at a man who is ill-mannered.

77. To hang on the tail of a beautiful horse, describes those who look up to others for promotion.

78. The parrot is called the golden-robed nobleman.

79. The medallion pheasant is termed the grandee with the ornamented girdle.

80. When a hawk enters a flock of crows, will they not fear their enemy?

81. The ducklings swim and the old hen clucks, but they care not for her voice or kind.

82. When the tiger's whelp puts on a sheep's skin, the whelp is strong and destroys the sheep.

83. The lark, at early dawn, learns the songs of all other birds.

84. If you speak foolishly, in what do you differ from the heart of a brute?

85. A respectable man had rather be a hen's mouth than a cow's tail.

86. The beauties of the sweet flag and the willow are all decayed before autumn.

87. The older ginger and cassia are, the hotter they are.

88. The Nelumbium is the prince among flowers.

89. 'A country beauty' and 'heaven's fragance,' are both pretty appellations of flowers.

90. The fleur-de-lis causes one to forget his griefs.

91. Do not pull up your stockings in a melon field, or arrange your hat under a peach tree

This caution is given lest these motions should lead people, at a distance watching you, to suppose you were stealing the fruit.

92. The sunflower, which turns its back upon the moon, and faces the sun, is an emblem of a chaste Budhist priest.

There is a play upon the words sun and moon in this comparison; the sun is called the male or *yang* principle, and the moon *yin* or female, which terms are also applied to the sexes: a Budhist, by his vows, turns his back upon all females.

93. The flowers of the olive blossom in the morning and fall off in the evening. so are beauty and splendor which do not endure.

94. To have thorns upon the back describes a man tormented with fears and apprehensions.

95. A sour plum by the roadside all men throw away.

96. An old man marrying a young wife, is like a withered willow shooting out sprouts.

97. Sew's mother wrote with a rush in order to instruct her son: who does not call her a worthy!

98. Wang Yung sold peaches and bored the stones, an instance of avarice not to be surpassed.

He did so that his customers should not plant the stones and raise their own peaches.

99. In eating sugar cane begin at the top, and you will gradually find it sweeter and sweeter.

They say that the top is nearly tasteless, and if the sweet root is eaten first, half of the stalk will be thrown away.

100. To cook the beans by burning the support, is like brothers injuring each other.

101. To break down the tall bamboos to shelter the young shoots, is like rejecting the old to patronize the new.

The caution is not to cast off old things, which have been long tried and found useful, for the sake of trying every promising novelty.

102 The weeds and grass in the road must be rooted up to see the way, so must the prejudices of the mind be expurgated to see truth.

The prejudices of man are here likened to worthless reeds, with which the avenues of the heart, supposed to be seven, are so choked that truth has no ingress.

103. To water the branches and leaves is not as good as to protect the root.

104 To cook the peaches of Gae's garden, spoils their fine flavor. This is said to those who are no judges of what is good in quality.

Art. VII. *Review: The Fanqui in China, in* 1836–37. By C. Toogood Downing, esq. London, 1838. 3 vols.

That the reading public of England — and, we may add, of America — is indeed interested in whatever relates to China, or tends to illustrate the character of its people, we presume to be a fact,— not merely because the author of the 'Fanqui in China,' so tells his readers,— but also from our observation of the greediness with which, every alluring, but unsatisfying, bait, that can upon any pretense be denominated Chinese, is snatched up by the indefatigable anglers of Paternoster Row.

C. Toogood Downing, esquire, a member of the Royal College of Surgeons, and now author of the 'Fanqui in China,' visited this country, as the medical officer of a trading vessel, in the year 1836; remained, chiefly on board his vessel, paying occasional visits to Canton, for a period of about six months — from September to February; walked through some few streets of this city; visited the half dozen public buildings that are worth seeing, or are accessible; conversed with, it may be, a dozen foreigners able to give him information, either orally, or through the medium of their writings; chatted with the purveyors of provisions, subaltern interpreters, washerwomen, and other persons, connected with the shipping at Whampoa (persons highly respectable, no doubt, in their way, but hardly well-fitted to communicate information regarding the great empire of which they may have seen, perchance, an area of a dozen miles square); then went away; and, feeling the *cacoëthes scribendi* strong upon him, bethought himself to publish a book.—'He looked,' he says, 'over his note-book, and was surprised to find in it many things which had never yet, to his knowledge, appeared in any work on China.' He cast about for a title; and, at once to 'astonish the natives,' and to make fair promise of something new, he adopted that of 'The Fanqui in China'— a name not unsuitable to what his book *might* have been: but for what it really *is*, a more appropriate title would have been, 'A Voyage to China, made by a literary body-snatcher, under an attack of scriptital (or scribbling) fever, containing the results of observations personal upon the river of Canton, and observations through the medium of others within the compass of many books.' With truth may we apply to Mr. Toogood Downing's work

the hackneyed summary of the class to which it belongs, 'what is new,' &c.,—our readers will remember the rest.

We rejoice to have the assurance that an interest in what relates to China does exist in the bosom of the reading public of the west. But we mourn to see this interest so little in unison with sense, or discernment, as to permit the frequent publication of works such as that before us. With this, however, those literary castigators, the reviewers have to do,—not we, who are wholly unaccustomed to wield the rod: and in the hands of those ruthless men we must leave the task of correcting the public taste; while two words of reproof to the writer, and a word of admonition to such as would be his readers, are all that we ourselves can spare time for.

As to the writer,—he has undertaken a task for which he was wholly incompetent, and this we will shortly endeavor to prove, not by any elaborate evidence, but by some brief quotations from the first few chapters of his first volume. Not only, however, has he professed to perform what he was utterly incompetent to execute, he has also allured his readers to bear him company, under false pretences of an easy journey, though intending to drag them over a toilsome and craggy road. While his title promises an account of the foreigners resident in China, and while he holds out to 'the good-natured reader who may be inclined to accompany him,' the hope of receiving from him, 'a notion of European life in China, and perhaps of being introduced to as intimate an acquaintance with this singular people as the very limited nature of our intercourse will now admit,'—while such is the cheering and pleasant tone he adopts at starting, little is the reader aware, that, his real purpose is, to beguile him into a snare, and to drag him along a tedious route, that he may worry him with many wild fancies, and may finally plunge him into the depths of Chinese law, religion, mythology, literature, science, and art, after having first rendered the same turbid by his own splashings therein. At times, too, he will take occasion to stun him with repetitions of tales, not unlike some of those that baron Munchausen, count Benyowski, and Mendez Pinto were furnished withal,—tales which we will attribute not so much to the exuberance of his rich fancy, as to the pliableness of his ready credulity.

But let us not be unjust in the midst of our censures: though much of what he has written is well calculated to excite the exclamation 'good! too good!' which was, a few years back, the fashionable note of admiration appended to all that was worthy of a laugh or a smile, he is yet not without the signs of creditable abilities. But he made

a great sacrifice of judgment to vanity, when he deemed that those abilities were so great and so good, as that, in a few brief months, spent chiefly as we have said at Whampoa (or, for the sake of comparison, let us call it Blackwall), he should be qualified to improve upon the writings of men of abilities not less good, and of experience twentyfold, yea, fortyfold, longer than his own. Had our author kept his remarks within the sphere of his personal observations of the striking points in the position of foreigners in China, and in the character and manners of such natives as he could gain opportunities of meeting — he would still have committed errors, it is probable,— but he might, with judgment, have produced a work worthy of perusal and of retention in the memory: for those points that strike at first contact are precisely the ones that are most likely to be forgotten by the writer who has had long experience. Had he further garnished these observations by such correct information, in regard to various peculiarities, as he might have drawn from the writings of Davis and others, but which it would have been difficult for him to pick up from morning-visit acquaintances, he might have greatly added to the value of this supposed work. To do this, we candidly allow, Mr. Downing was by no means incompetent, unless perhaps from the imperfection of an immature judgment which needs the ripening of a few more summers. And far more pleasant had it been for us in such case to yield our meed of commendation to his single volume, than it now is for us to tear the mask from the vanity that has sent forth, under a humble but rather foolish title, three fashionable-novel-like volumes of trivial observations, crude notions, idle fancies, and vain speculations, upon China, its customs, its language, and a numberless host of et-ceteras. In place of the clever note-book which he might have given us — and in which we should not have asked perfection, he has furnished us with an omnium gatherum of scribblings, *de omnibus sinensium rebus et quibusdam aliis*, very much in the style of recreative communications to a Pickwickian literary club.

But we have promised to substantiate by extracts some of our charges against Mr. Downing; we will therefore proceed to do so, after we have solicited his prospective readers to turn back to the remarks that we have just made in reprehension of him, and to take them as an admonition and warning of what they have to expect. And now to our extracts. The first exhibits our author's knowledge of meteorology, and affords an example of error inexcusable in one — a medical man, too,— that is, a man of inquiry, observation, judgment — who had been resident in China through nearly the

whole of that season he so much slanders. (The italicizing is our own).

"At uncertain times of the year, but chiefly during the prevalence of the *northeast* monsoon, the most tremendous typhoons prevail, setting at utter defiance the skill and exertions of man; at one moment blowing directly astern, driving the ship with head'long violence before it, with the sea rising in mountainous waves over the taffril; the next shifting ahead, taking every thing aback, and impelling her with equal violence in an opposite direction. Very few vessels have been able to outlive this weather: they are either buried stern foremost, immediately, or, if they survive the shock, they have to combat with the waves, without a stick or a piece of canvas left standing." *Vol.* I. *pp.* 5, 6.

Here is one of our author's bright conceptions.

"One of the waiters at the hotel, a young man (no women being employed by foreigners in their houses), was dressed in rather a peculiar manner about the head. Instead of the hair being shaved in front, he had it cut round the top of the forehead, about an inch and a half in length. All the other part was turned as usual, and plaited down the back. This thin semicircular ridge of hair was then made to stand bolt upright, and as each hair was separate, and as stiff as a bristle, the whole looked like a very fine-toothed comb turned upwards instead of downwards. This I *imagined* to be the usual way of dressing the head by the single, *unengaged* youths, and of course must be very attractive." *Ibid, p.* 35. [But if this imagination be erroneous, what becomes of the ready sequitur. Did Mr. Downing ever see whiskers that had been shorn, after a week's new growth? Did he regard *them* as attractive, or imagine *them* to be marks of unengagedness?]

Mr. Downing is sometimes emulous to amuse his readers, and beguile the weary hour, with touches of beautiful description. The desire is praiseworthy; the execution hardly so. Witness the following.

"The prospect from the top was truly delightful. It was a fine, clear, hot day. The panorama around was bounded in various parts by the horizon of the sea, the top of the high and craggy Lantao, the peak of Lintin, and the faint blue trace of the *distant* shore. At a little *distance* appeared the calm, unruffled sea, winding like an inland lake, among the islands, and bearing, in the *distance*, the sluggish ship immoveable upon the surface. The sun, too, being high in the heavens, threw the steril rocks into every variety of shade, [if the sun had been low down, the shade would have been more natural] tinted, according to the *distance*, from the faint blue, into the deep and sombre brown. Immediately beneath appeared the path, winding and slanting down to the water, with the little village, the minute haven, and the boat. The animated part of this landscape consisted of the fishermen mending their nets, and the upright form of the pilot, with his arm above his eyes, watching the rising of the coming breeze. An old telescope, which he valued

as his best property, was put up occasionally to assist his survey of minute and *distant* objects. His face brightened with pleasure as he observed the sky rise slowly in the east, and the *extreme verge* of the ocean become darkened. He then saw the glassy surface of the water spotted and streaked with *cats-paws*, varying their shape and direction every moment, and finally coalescing over the entire surface, raising it up into tiny trembling waves." *Ibid. pp.* 23, 24. [The 'cats-paws' varying every moment their shape, and scratching up the sea, first into ripples, and then into tiny waves, present an exquisite metaphor.]

It would occupy too much time and space to direct particular attention to any large portion of the absurdities we meet with at almost every page. Here, out of the mass are examples of—

Historical information, more curious than true. "Embassies were sent between the courts of Lisbon and Pekin, and everything promised fair for a very amicable alliance. But circumstances occurred to break it off, and it is only of *late* years, after great intercession, that they (the Portuguese) have been allowed to appoint a European magistrate to preside over his countrymen. It (Macao) is particularly the residence of the ladies of the captains of Indiamen, and others of the fair sex, as it is well known that they are not permitted to go up the river with their husbands. No foreign woman is allowed to enter China. This has been the law for a great length of time, and the attempt to break through it, has occasioned some of the most serious disputes which the East India Company ever had with the local authorities." *pp.* 30, 31. [When was an embassy sent from Pekin to Lisbon? We shall be thankful to our author for a communication on the subject. The rest of the information here given is hardly more correct.]

Strange geographical information. "The whole country of China has been said to constitute one plain. The most probable cause of this opinion appears to be, that the embassies which have been sent from the European nations to the emperor at Pekin, have been conducted over that extensive tract of level country, said to be full 1000 miles long and 300 broad, which runs through the provinces of Quang-see and Hou-quang." *p.* 133. [The two provinces named happen to lie considerably to the westward of the route of the European embassies. The level tract lies chiefly on the seacoast, between the northern and southern capitals of the empire. But who besides our author ever imagined China to be 'one plain?']

The author gulled. "Although there were many female watermen at the stairs, one only offered to convey me, and insisted upon my getting into her boat in preference to the others. I *ascertained* that this was according to the regulations of the mandarins, and I should think a very proper one, as a certain number only of these girls are allowed to follow the avocation, and as there is so little work for them, they must make but one trip a day, in rotation, until they have each had a fare." *p.* 40. [The author wanted to have a reason for an accidental circumstance, and this tale was the consequence.

As our nurses have told us in days bygone, 'one should ask no foolish questions, and he will be told no lies.']

Inquiry needful. "The ghos-stick [we *doubt* if this be an improvement on the usual orthography of joss-stick] is a composition consisting chiefly of manure, rolled up into long sticks, and dried in the sun."!! *p.* 19. [It is composed of fragrant wood, in the form of saw-dust, and resinous matter, with sometimes a little incense.]

Though space runs short, we must give a specimen of a tale *à la mode* Munchausen.

"By the time the opium season is over [when may that be?], there is generally collected together at Lintin a little fleet of clippers. Having discharged their cargoes, they wait until they are all ready, and then start homewards *in a body*, with the *northeast* monsoon in their favor. The chief mandarins, who well know the time at which they usually depart, take advantage of it to impress the minds of the natives with a high sense of their power and authority over every other nation on the face of the globe. For this purpose, an order comes down at the time from Pekin, for the admiral of his celestial majesty's fleet to put to sea, and drive these troublesome Fanquis from the coast. Accordingly, as soon as the clippers have got under way, twenty or thirty Chinese men-of-war junks are seen creeping slowly out from Chuen pee [twenty miles distant] and other places in shore, and making towards them. Those on board the European vessels understand this movement well enough, and get the sail on the ships as quickly as they can, and manage matters so as to appear much frightened. The lumbering junks, some of them more than 600 tons burden, follow as far as the Ladrones, but never close enough to be within reach of a cannon-ball, and if, for the sake of the joke, one of the clippers heaves to, in order to allow them to come up, they never accept the invitation, but keep at a respectful distance. After they have seen them fairly away, and almost out of sight, they then begin their warlike manœuvres, and keep up the cannonade until the report of their guns can be no longer heard. In a few days after this farce has been performed, a proclamation is issued to the whole nation, stating that 'His celestial majesty's imperial fleet, after a desperate conflict, has made the Fanquis run before it, and given them such a drubbing, that they will never dare to show themselves on the coast again.'" *pp.* 54, 55. [The tale is false from first to last. The clippers have other business than to wait for one another, and are built for the special purpose of being enabled to sail when the wind is *not* in their favor.]

In conclusion, we will beg our author, whenever we may pay a visit to London, and, having spent half a year in occasional visits to the Royal College of Surgeons and the Hospitals, may, upon the strength of that, proceed to take to pieces, and then to set up again, in the form of 3 volumes post 8vo., the Cyclopedia of Practical

Medicine, that of Surgery, and half a dozen other works,— whenever this may be the case, we will beg him to deal upon us sevenfold vengeance. We have the more regret in censuring him as we have found it our duty to do, because he does not lack, as we have said, some native ability; and because he shows often a good spirit and temper. It will not be long before experience will mature his judgment and restrain his vanity. And he will then be honored for feelings such as those evinced in this our last extract.

"Every one who has been at Whampoa of late years, remembers Acow. He appears to remember every one; so that it is a long time before he is able to answer the many questions which are asked him by the impatient bystanders. After a while, when he has been prevailed upon to take a glass of wine, he begins to recount circumstances which occured long and long ago, and his gray eye sparkles with joy when things in which he was concerned are brought back to his recollection. In what part of the world may you not find worthy and intelligent men in every station of life, and whom you would not be glad to meet with after years of absence, and to extend to them the hand of esteem and friendship? I know none. The heart warms as much towards an Indian or a Chinese, when you know them, as towards an Englishman." *pp.* 89, 90.

There are many particulars in his observations upon matters at Whampoa that are worthy of attention. This was his usual residence; and there he had opportunities of observing for himself, with very little of the writings of others to trust to. Whampoa indeed is well deserving of a separate account; for there is much there that is totally different from what we ordinarily see around us at Canton, much in the actions of the people, much in the character of their intercourse with foreigners. M.

Art. VIII. *Literary Notices: Æsop's fables in Chinese; Boletim Official do governo de Macao.*

The Chinese are remarkably fond of telling and hearing stories, of which they have great varieties, both written and oral. Some of these, like their classical writings, are chaste in language and in thought; and sometimes they are beautiful and terse. But such, we apprehend, are not the characteristics of the largest part of the tales in question,— many of which we know are 'foul, scandalous, and dis-

honest, full of insipid tittle-tattle, frothy jests, and jingling witticisms,' unfit for any useful or even harmless purpose. The fondness for this species of entertainment seems natural to man, and has been availed of for good in almost every age and nation. The sin of king David was made to sting him to the heart by the simple story of 'one little ewe lamb;' and the parables of the New Testament afford inimitable specimens, of force and beauty, for conveying truth in allegorical forms. Perhaps to nothing else in the world is the Chinese mind more sensible than to well-timed repartee and satire.

The fables before us, now for the first time in a Chinese costume, have been selected from sir Roger L'Estrange's collection, and are contained in three little octavo tracts, the first in seven, the second in seventeen, and the third in twenty-three pages. They have made their appearance, one after another, at intervals of about a month, and are well liked by the Chinese. Mnimooy seenshang, 'the translator,' certainly deserves much credit for the very easy style into which he has moulded the quaint English of sir Roger. His last number is decidedly superior to its two predecessors; it contains twenty-four fables; the first is, the man and his wooden god; the second is, the wagoner and Hercules. Considerable liberty is taken with what may be called the drapery of the stories; in the last, for example, Budha is made — and without much violence — to act the part of Hercules. A native friend characterizes the work thus: It is amusing from beginning to end; parts are admonitory; parts are satirical; and the whole well-fitted for occasional and leisure reading.

2. *The Boletim Official*, the first No. of which appeared on the 5th of September, takes the place of the Macaista Imparcial and the Chronica de Macao, both which have ceased. Of its merits, in comparison with those gone before it, we will not venture to speak, at least for the present. It is issued every Friday. B.

ART. IX *Journal of Occurrences. Steam navigation to China; departure of admiral Maitland; return of the Lama; arrival of the French ship L'Artemise; military tour of governor Tang; seizure of dealers in opium; Port Essington; Lombok; Peking.*

On the 3d instant a meeting was convened in Canton by Mr Innes, to take into consideration certain suggestions of Mr Waghorn, in regard to communication between Point de Galle and China. We have not room for Mr. W's letter, in which he gives the outline of the plan for quarterly trips.—£50,000 to be raised, in shares, 'to pay for the first vessel, and for a year's coal at Galle, Singapore,

and Canton.' After some discussion, the meeting came to the conclusion that, 'the present proposition is premature, and, until steam communication shall be assured as far as to Singapore, impracticable.'

The British admiral, sir F. L. Maitland, left Macao Roads, on the 4th instant. The Wellesley was accompanied by the Algerine. With regard to his proceedings here, nothing has transpired, to our knowledge, in addition to the few facts already in the possession of our readers.

The Larne, which left Tungkoo bay on the 17th of August, returned on the 18th instant, after a fruitless search for the 'Antonio Pereira,' having visited the Paracels, Turon bay, the gulf of Tungking, and the coast of Hainan.

The French ship of war, L'Artemise, 52 guns and 425 men, captain LaPlace, arrived off Macao on the 22d, from Manila.

His excellency governor Tăng, has left Canton on a short tour through the departments west and southwest from this city, for the purpose of reviewing the imperial troops.

Seizures of Chinese, engaged in the opium traffic, continue to be numerous. More than twenty were brought in chains to the city on the 28th inst. A small quantity of the drug was seized in Honan, opposite the factories, about the same time.

Port Essington (situated on the Cobourg peninsula, in about Lat. 11° 10′ south, Long. 132° 10′ east,) or some other place in its vicinity, is about to become the site of a military and commercial settlement, for the advantage of British trade, carried on through Torres Straits with China and India, and with the Indian Archipelago. (See Canton Register, for the 18th ult.) Sir J. Gordon Bremer, as we learn from the Sydney Monitor for the 30th July, had arrived at Holdfast bay on his way thither. The new emporium is to become a second Singapore.

Lombok. The last arrivals from this island have brought disastrous accounts of the termination of the contest, which had been for some months pending between the late queen, and her cousin, now on the throne. The latter is a young man, whose relationship to the late queen, as next of kin, gives him now the rank of rájá, while the real power seems to be in the hands of his uncle. The late queen, being hard pressed by her opponents, was at length driven to dispair. She assembled around her the females of her court, and after she had set fire to the palace, rushed out among her enemies, and, in their sight, stabbed herself. About sixty persons, we are informed, perished in the flames of the palace, and in the final encounter with their foes. The young man, who had been incited to seize for himself the dignity, which, at her death, would have been more peaceably attained, is now without a competitor; and a more peaceful condition of affairs may be looked for in that promising island. Several foreigners are settling upon it, and one is about to take up his residence on the opposite island, Báli. A missionary is also, we hear, on his way to Lombok, the Rev. Mr. Ennis of the American Board of Foreign Missions. For an account of Báli, see our 4th vol. pp. 450-460.

It is said that Báli and Lombok are, by treaty between Great Britain and the Netherlands, guaranticd their independence. We do not find any evidence of this. But their independence is at present acknowledged; and there is a special stipulation in the treaty of 1824, that no new settlement shall be formed on any of the islands of the eastern seas, without the authority of the home governments.

Peking. The Gazettes are, as usual, very barren of matter that is of interest, any further than as it bears upon the elucidation of the character of the government and of the people, or of the resources of the nation. The transportation of grain and metals,—the repair of river-banks and dykes, with the deepening of channels for transportation,—the public examinations,—appointments, promotions, dismissals, and deaths of the high officers,—remission of taxes and defalcation of revenue:—these are always the main topics. Among more specific topics, we notice some seizures of Catholic Christians, some discoveries of opium dealers, and an edict issued by the emperor on occasion of an officer being found with opium, which, if translated, would convey the impression that the evils of opium, and their prevalence, had hardly till that moment been discovered! Appeals brought before the Censorate are not unfrequent, but none are of interest except as showing the condition of the police, the negligence of the magistracy, and the degree of crime subsisting in some parts of the country.